USWAI RASOOL-E-AKRAM
(Sallal-Laho Alaihe -Wa-Sallam)

The Life Example and Teachings Of
The Holy Prophet Muhammad
(Peace And Blessings Of Allah Ta'ala Be Upon Him)

'A Complete Code Of Life
How To Live And How To Die'

By

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TRANSLITERATION OF ARABIC WORDS AND PROPER NAMES

ALPHABET			VOWELS
Letter of Arabic alphabet	Pronunciation	Transcription of sign used	
ا	Alif	a,i,u,	Short Vowels
ب	Bā	b	ـَ Fatha: a (as in 'hat').
ت	Tā	t	ـِ Kasra: i (as in 'hit').
ث	Sā	ṯ	ـُ Damma: u (as in 'put')
ج	Jeem	j	Long Vowels
ح	Ḥā	h	For long Fatḥa: ā (as in 'father')
خ	Khā	kh	For long Kasra: i (as in 'machine').
د	Dāl	d	For long Ḍamm: ū (as in 'rule').
ذ	Ẕāl	z	Fatha before ي (Ya): ai (as in 'aisle').
ر	Rā	r	Fatḥa before و (Waw): au (as in 'aura' or 'auburn')
ز	Zā	Z	
س	Seen	s	Tanwin: an, in or un, as required.
ش	Sheen	sh	
ص	Ṣād	ṣ	
ض	Ḍad	ḍ	
ط	Tā	ṭ	
ظ	Ẓā	z	
ع	A'in	ء	
غ	Ghain	gh	
ف	Fā	f	
ق	Qaf	q	
ك	Kāf	k	
ل	Lam	l	
م	Meem	m	
ن	Noon	n	
و	Waw	w, v	
ه	Ha	h	
لا	Lām-Alif	la	
ء	Hamza	' (Inverted comma)	
ي	Ya	y	

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لا	Lām-Alif	la	
ء	Hamza	' (Inverted comma)	
ي	Ya	y	

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GLOSSARY

اذان (AZĀN) Announcement, Call to public prayer. One who makes the call is called مؤذن (Mu'azzin). [Prayer]

اعتقاد (I'TIQĀD) Belief.

اقامہ (IQĀMAH) Causing to stand. A recitation at the commencement of prayer when followers stand in a row (صف) for saying SALĀT. [Prayer]

ایمان (IMĀN) Faith. It means belief of the heart and the confession of the lips to the truth of Islam.

امام (IMĀM) Leader.

افطار (IFTAR) Breaking the fast immediately after sunset. [Fasting]

انجیل (INJĪL) New Testament.

تحمید (TAHMĪD) The expression ربنالك الحمد (Our Lord! Thou art praised). [Prayer]

تحیہ (TAHĪYAH) A recitation while sitting in a specified posture during قعدہ اولیٰ (QA'DAH-I-ŪLĀ) AND قعدہ اخیرہ (QA'DAH-I-AKHĪRAH) [Prayer]

تسبیح (TASBĪH) The expression سبحان اللہ (I extol the holiness of Allah). [Prayer]

تسمیع (TASMĪ') The expression سمع اللہ لمن حمدہ (Allāh hears him who praises Him). [Prayer]

تسمیہ (TASMĪYAH) The expression بسم اللہ الرحمٰن الرحیم (In the name of Allah, the Compassionate, the Merciful). [Prayer]

تشہد (TASHAHHUD) A declaration of faith recited in prayer after تحیہ in the same attitude and raising the first finger of the right hand. [Prayer]

تعوذ (TA'AWWUZ) The expression اعوذ باللہ من الشیطن الرجیم (I seek refuge from Allah from the accursed Shaitan) [Prayer]

تکبیر (TAKBĪR) The expression اللہ اکبر (Allah is great). [Prayer]

تکبیر تحریمہ (TAKBĪR-I-TAHRĪMA) The first تکبیر in the parayer said standing. [Prayer]

توراۃ (TAURĀT) The books of Moses

تیمم (TAYAMMUM) Method of dry purification when water is not available and also in certain other conditions. [Prayer]

پاک (PAK). Pure. Unpolluted according to Shariah.

پل صراط (PUL-SERĀT) A narrowest passage leading to paradise.

ثناء (SANA') Praise. A recitation in praise of Allah made after Takbir-i-Tahrima. [Prayer]

جلسہ (JALSAH) Sitting. A sitting posture between two prostrations [Prayer]

جنازہ (JANĀZAH) Bier.

حدث (ḤADAṢ) A state of uncleanliness. [Prayer]

حدیث (ḤADIṢ) Tradition

حرام (ḤARĀM) Prohibited by Shariah.

حق اللہ (ḤAQQU'LLAH) The right of Allah (ḤAQŪQ-ULLAH) The rights of Allah.

حق العباد (ḤAQQUL'IBĀD) The right of people (حق الناس)

حقوق العباد (ḤAQŪQU-'IBĀD) The rights of people.

حلال (ḤALĀL) Permissible according to Shariah.

خطبہ (KḤUṬBAH) Sermon. An oration in two parts delivered before صلوٰۃ الجمعہ (Friday prayer) and after صلوٰۃ العیدین (Prayers on 'Ids.) [Prayer]

دجال (DAJJĀL) A religious imposter who, according to traditions would appear just before the Day of Judgement. Also termed as ANTI CHRIST.

درود (DURŪD) A benediction imploring mercy for the Holy Prophet recited immediately after TASHAHHUD. [Prayer]

دعاء (DU'Ā) Prayer. Generally used for supplication as distinct from Salāt.

دعاء القنوت (DU'Ā'UL QUNŪT or قنوت الوتر (QUNŪT-UL-WITR) A دعاء (Prayer) specifically prescribed for recitation in the third Rak'ah of Witr said at night as a part of 'Ishā' prayer. [Prayer]

ذبح (ZABḤ) Slaughter. Slaughtering an animal according to Shariah.

رسول (RASŪL) Apostle. A messenger of Allāh who has received a book from Him.

رکوع (RUKŪ') Bowing in the daily prayers i.e. an inclination of the head with the palms of the hands resting upon the knees. [Prayer]

رکعہ (RAK'AH) One set of قیام (standing) رکوع (bowing) and سجدۃ (prostration). [Prayer]

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پل صراط (PUL-SERĀT) A narrowest passage leading to paradise.

ثناء (SANA') Praise. A recitation in praise of Allah made after Takbir-i-Tahrima. [Prayer]

جلسہ (JALSAH) Sitting. A sitting posture between two prostrations [Prayer]

جنازہ (JANĀZAH) Bier.

حدث (ḤADAṢ) A state of uncleanliness. [Prayer]

حدیث (ḤADIṢ) Tradition

حرام (ḤARĀM) Prohibited by Shariah.

حق اللہ (ḤAQQU'LLAH) The right of Allah

(ḤAQŪQ-ULLAH) The rights of Allah.

حق العباد (ḤAQQUL'IBĀD) The right of people (حق الناس)

حقوق العباد (ḤAQŪQU-'IBĀD) The rights of people.

حلال (ḤALĀL) Permissible according to Shariah.

خطبہ (KḤUṬBAH) Sermon. An oration in two parts delivered before صلوٰۃ الجمعہ (Friday prayer) and after صلوٰۃ العیدین (Prayers on 'Ids.) [Prayer]

دجال (DAJJĀL) A religious imposter who, according to traditions would appear just before the Day of Judgement. Also termed as ANTI CHRIST.

درود (DURŪD) A benediction imploring mercy for the Holy Prophet recited immediately after TASHAHHUD. [Prayer]

دعاء (DU'Ā) Prayer. Generally used for supplication as distinct from Salāt.

دعاء القنوت (DU'Ā'UL QUNŪT or قنوت الوتر (QUNŪT-UL-WITR) A دعاء (Prayer) specifically prescribed for recitation in the third Rak'ah of Witr said at night as a part of 'Ishā' prayer. [Prayer]

ذبح (ZABḤ) Slaughter. Slaughtering an animal according to Shariah.

رسول (RASŪL) Apostle. A messenger of Allāh who has received a book from Him.

رکوع (RUKŪ') Bowing in the daily prayers i.e. an inclination of the head with the palms of the hands resting upon the knees. [Prayer]

رکعہ (RAK'AH) One set of قیام (standing) رکوع (bowing) and سجدۃ (prostration). [Prayer]

زکوٰۃ (ZAKĀT) Alms tax. Payable by Muslims in possession of property to a given extent termed as NISĀB.

زبور (ZABŪR) Psalms of David.

سجدہ (SAJDAH) Prostration in such a way that the person's forehead and nose touch the ground. [Prayer]

سجدۃ السہو (SAJDATU'S-SAHW) The prostration of forget. fulness. Two prostrations made on account of forgetfulness or inattention in prayer. [Prayer]

سحری (SAHARI) Light food taken after midnight but before real dawn as a prelude to fasting. [Fasting]

سلام (SALĀM) Salutation. The last item of daily prayers. [Prayer]

سنۃ (SUNNAH) Tradition pl. SUNAN. (Same as HADIS).

شفاعۃ (SHAFĀ'H) intercession.

صحیفۃ (SAḤIFAH) A small book or pamphlet. A term generally used for scriptures given to certain prophets.

صفات (ṢIFĀT) Attributes.

صلوٰۃ (ṢALĀT) Prayer or supplication. A term used both for daily prayers and supplication.

صور (ṢŪR) Trumpet. The trumpet that shall be blown on the day of resurrection.

طہارۃ (TAHĀRAH) Purification. Actual and religious purification.

عید الفطر ('IDUL-FIṬR) Festival of the breaking of fast celebrated on completion of the month of Ramadan on the first day of Shawwal as a feast of almsgiving followed by congregational prayer.

عید الضحیٰ ('IDUL-AḌḤĀ) Feast of sacrifice. Celebrated on the 10th day of Zul'Ḥijjah as a day of prayer and sacrifice.

فطرۃ (FIṬRAH) A specific charity prescribed on the occasion of 'Idul Fiṭr.

فرض (FARḌ) IMPERATIVE-ESSENTIAL. A term used for those commands and rules of Islam which have been enjoined in the Holy Qurān.

فرضِ کفایہ (FARD-I-KIFAYĀH) A command which is imperative but it meets the requirement if a few Muslims do it. But if none does it all would be responsible.

قعدہ اولیٰ (QA'DAH-I-ŪLĀ) Sitting in a specified posture on completion of two Rak'ahs for recitation of TAHIYAH

and TASHAHHUD in a prayer consisting of four Rak'ahs. [Prayer]

قعدہ اخیرہ (QA'ADAH' AKHIṚA) Sitting in a specified position on close of two Rak'ahs/four Rak'ahs for recitation of TAHIYA, TASHAHHUD, DURŪD, DU'Ā' and then Salam marking an end of Salat [Prayer]

قیام (QIYĀM) Standing in prayer. [Prayer]

قیامہ (QIYĀMAH) The last day or the day of resurrection. [Prayer]

قبر (QABR) Grave.

قبلہ (QIBLAH) The direction in which all Muslims must pray whether in public or private devotions namely, towards the Ka'bah in Makkah. [Prayer]

قراءت (QRĀ'AT) Reading from the Holy Quran in prayer or otherwise. [Prayer]

قرآن (QURĀN) A compilation of the revelations made by Allāh to the Holy Prophet Muhammad (May peace be upon him) The sacred book of Muslims.

قومۃ (QAUMAH) Standing in a specified manner while raising head from Rukū. [Prayer]

کبیرۃ (KABĪRAH) Major sin pl. KABA'ER (کبٰئر).

کفر (KUFR) Denying the existence of Allah and His blessings.

کلمۃ (طیبۃ) (KALIMAH-TAYYEBAH) The ereed of Muslims. لا الٰہ الا اللہ محمد رسول اللہ

کلمۃ الشہادۃ (KALIMAT'USH-SHAHDĀH) The word of testimony i.e. اشہد ان لا الٰہ الا اللہ وَاشہد ان محمدا عبدہٗ ورسولہ

مستحب (MUSTAḤABB) Desirable, that which the Holy Prophet and companions sometimes did and sometimes omitted.

مفسدات (MUFSIDĀT) Acts which render ṢALĀT, WUḌŪ' ṢAUM etc void.

مقتدی (MUQTADI) Follower. The person who says prayer in the leadership of an Imam. [Prayer]

ملائکہ (MALĀ'IKAH) Angels.

منّت (MANNAT) Vow.

منفرد (MUNFARID) A person saying prayer alone. [Prayer]

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منکر ونکیر (MUNKAR and NAKIR) The two angels who visit the dead in the grave and interrogate them as to their

belief.

نبی (NABI) Prophet. A prophet who receives inspirations from Allah but does not bring a new Shariah.

نجاسہ (NAJĀSAH) Impurities both actual and religious.

نصاب (NISĀB) The extent of estate/property on the possession of which payment of Zakat (Alms Tax) becomes due.

نفل (NAFL) Voluntary act.

نواقض (NAWĀQIḌ) Acts which render Wuḍu/Ṣalāt/Ṣaum et. void.

نیہ (NĪYAH) Intention.

واجب (WĀJIB) Obligatory-secondary to FARḌ فرض

وحی (WAḤY) Inspiration from Allah to prophets.

وضو (WAḌU) Ablution. Washing hands, face and feet according to Shariah as a prerequisite for saying Salāt. [Prayer]

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خطبہ

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى
جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهُ
اللّٰهُ تَعَالٰى اِلٰى كَافَّةِ النَّاسِ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا
وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا
وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا كَثِيْرًا
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ
عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
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رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

○

INVOCATION

O Allah! We accept Thy sanctity and praise Thee. Thy name is full of favour and exalted is Thy Majesty and there is no one except Thee worthy of worship.

I bear witness that there is no Deity save Allah. He is the only God. He had no partner and I bear wittness that, verily, Muhammad is His servant and His Messenger — sent by Allah,

the Exalted, unto all mankind with truth, a Bearer of Glad Tidings and a warner and a summoner unto Allah by His command and an illuminating lamp — We beseech, Allah the Exalted to send His blessings on His Prophet, his descendents, his companions and infinite peace to its maximum. Hallowed be Thine Lord, the Lord of Majesty, from that which they ascribe! And Peace be unto the sent ones And all praise to Allah the Lord of the worlds.

O' Allah! Exalt Muhammad and the true followers of Muhammad as Thou didst Exalt Ibrahim and the true followers of Ibrahim; surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as Thou didst bless Ibrahim and the true followers of Ibrahim: Surely Thou art praised, magnified.

Pray we: Our Lord! Accept our supplication, verily Thou art the Hearer, the Knower.

INTRODUCTION

The contemporary world is passing through a period of utmost confusion and unrest. The human values of morality have disappeared. Materialism and Sensualism are rampant. The differences of race, colour and nationality are reigning over the face of the so-called advanced civilisation. The various 'ISMS' of the world have proved to be the 'bewildering monsters of the present age of distress at all levels of human society. With the advancement of Science and Technology, the morals of humanity are deteriorating day by day in the most degrading manner. What is the solution?

The solution depends upon our basic concept of life in this universe, that is to say, we should first know the real purpose of our existence on this earth and the ways to achieve it successfully. As our existence on this earth is transitory, and there is an eternal life in the Hereafter, real success would mean success in the Hereafter, which depends upon our actions in this world. But, as it is not possible for man with his limited knowledge and understanding, liable to error as he is, to find out for himself, the infallible right course of action ensuring success in this life and in the hereafter, he needs the guidance of his Creator who has created man with a definite purpose. The Holy Quran (addressing man) says:

> "DID YOU THINK THAT WE HAD CREATED YOU FOR NOTHING AND THAT YOU WOULD NOT BE RETURNED TO US."
>
> (HOLY QURAN 23—110)

Almighty Allah, in His infinite mercy, has provided mankind with perfect guidance through His Prophets and the Holy Books revealed to them. Of all the messages of Allah the Holy Quran was the last message and Prophet Muhammad (peace be upon him) the last Prophet that is why this final message (Islam) is most comprehensive, complete and practicable everywhere

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for all times. So is the life pattern of the Holy Prophet Muhammad (peace be upon him) the most perfect and all-embracing. He sent Prophet Muhammad (peace be upon him) as the last Prophet and Holy Quran as the last revealed Book and with it He perfected His message.

"THIS DAY I HAVE PERFECTED YOUR RELIGION FOR YOU AND MY FAVOUR FOR YOU AND CHOSEN ISLAM AS YOUR RELIGION."

(HOLY QURAN 5–3)

The Holy Prophet Muhammad (peace be upon him) set a perfect ideal in his life-example by following which, his companions became the torch-bearers of Truth throughout the world not only spreading the divine message of Islam, but also practically forming a distinct society and culture based on Islamic principles of truth and righteousness in every walk of human life. History bears ample testimony to this miraculous revolution towards peace and happiness of humanity for whom the Holy Prophet was sent.

On the other hand, history is replete with the sufferings and destruction of humanity due to man-made laws enforced by selfish and corrupt rulers to safe-guard their vested interests and this sad state of affairs still exists in most countries and threatens the very human survival.

Therefore, the best remedy for the present ills of humanity lies in following the Holy Quran as explained by and practically illustrated in the treachings and life of the Holy Prophet Muhammad (peace be upon him) who through his ideal precept and practice showed how the secular and the sacred are blended together into a harmonious, healthy and wholesome personality. This Islamic concept is also quite natural, because life is like an organic whole. Since Islam is a complete code of life, it provides guidance for all aspects of human life, individual as well as collective. It is not simply a collection of rituals but a comprehensive and complete guide for material as well as spiritual sides of man, which are, of course, interrelated. The un-natural dualism of the secular and the sacred is quite foreign to the Islamic concept of human life on this earth. This Islamic concept is spread over throughout the Holy Quran and has been best illustrated in the life of our Prophet (peace be upon him).

Let us, therefore, see how the last message of Allah and the life-example of the last Prophet (peace be upon him) can save us from the present miserable demoralization and destruction and help us in achieving the real aim of life.

"AND WE HAVE NOT SENT THEE EXCEPT AS A BEARER OF GLAD TIDINGS AND A WARNER FOR ALL MANKIND."

(HOLY QURAN 34–28)

More than ever before, the greatness and perfection of the Holy Prophet Muhammad (peace be upon him), the greatest benefactor of mankind, is deeply felt and acknowledged even by the non-muslim world, with a sentiment of admiration and appreciation as a unique personality for the guidance of the present afflicted humanity in all walks of life. Prophet Muhammad (peace be upon him) established for ever the supremacy of justice, law and piety of action. He was, indeed, the ideal Prophet – the symbol of modesty, sincerity, turthfulness and true devotion to Allah in seeking his pleasure and thereby setting the highest example of human excellence.

"CERTAINLY THERE IS FOR YOU IN THE MESSENGER OF ALLAH AN EXCELLENT EXAMPLE."

(HOLY QURAN 33–21)

Out of numerous opinions of Non-muslim scholars about our Holy Prophet Muhammad (peace be upon him). I shall quote here only a few extracts:

Lamartine says:

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad. The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, people and dynasties but millions of men in one third of the then inhabited world and more than

that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmans, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured we may well ask, is there any man greater than he? (Historiedela Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine)".

Maj. A.G. Leonard says:

"A man not only great, but one of the greatest (i.e., truest) man that humanity has ever produced. Great, not simply as a Prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."
(Major Arthus Glyn Leonard; Islam — Her Moral and SpiritualValue, London 1927, pp. 20–21)

George Bernard Shaw observes

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age .....".

"I have prophecied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction."
('A collection of Writings of some of the Eminent Scholars' published by the Woking Muslim Mission, 1933, edition p. 77).

Napoleon Bonaparte says:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness."

"Christianity preaches only servitude and dependence. Society of true Christians would not be a society of men."
(Social Contract — Every man's Library Cole's Edition p. 17).

In the subsequent pages of this book, the reader will find the message which was revealed through the Last Prophet Muhammad (peace be upon him). Besides being universal and perfect in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutest details of his personal and social life stand recorded in the most scrupulous manner.

The life of Holy Prophet Muhammad (peace be upon him) is Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find its detailed interpretation and actual implementation through the sayings and deeds of the Holy Prophet. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is

that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmans, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured we may well ask, is there any man greater than he? (Historiedela Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine)".

Maj. A.G. Leonard says:

"A man not only great, but one of the greatest (i.e., truest) man that humanity has ever produced. Great, not simply as a Prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."
(Major Arthus Glyn Leonard; Islam – Her Moral and SpiritualValue, London 1927, pp. 20–21)

George Bernard Shaw observes

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age . . . . . ".

"I have prophecied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction."
('A collection of Writings of some of the Eminent Scholars' published by the Woking Muslim Mission, 1933, edition p. 77).

Napoleon Bonaparte says:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness."

"Christianity preaches only servitude and dependence. Society of true Christians would not be a society of men."
(Social Contract – Every man's Library Cole's Edition p. 17).

In the subsequent pages of this book, the reader will find the message which was revealed through the Last Prophet Muhammad (peace be upon him). Besides being universal and perfect in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutest details of his personal and social life stand recorded in the most scrupulous manner.

The life of Holy Prophet Muhammad (peace be upon him) is Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find its detailed interpretation and actual implementation through the sayings and deeds of the Holy Prophet. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is

un-paralleled in the whole creation and who was mercy for both the worlds.

"AND WE HAVE NOT SENT THEE EXCEPT AS A MERCY UNTO THE WORLDS."

(HOLY QURAN 21—107)

This is then the only path to seek the pleasure of Allah and achieve His blessings in this world and in the Hereafter.

Although there are numerous books on the life of the Holy Prophet in many languages yet at present the real urge for religion is not so keen as to exhort people to have recourse to voluminous books. They are so much wrapt up in their worldly affairs that they find little time for the pursuit of Islamic learning without which right action is not possible. So, it was my cherished desire to prepare a compendium of the precepts and practices of the Holy Prophet pertaining to all aspects of life. With this end in view about 2,500 sayings of the Holy Prophet (peace be upon him) have been selected and classified under 900 topics which practically cover all the aspects of our life. We can hardly think of any aspect of our practical life, missing in this collection. By following the teachings contained in this book entitled "USWAI RASOOL-E-AKRAM SALLAHO ALAIHE WA-SALLAM," we shall fullfil the very purpose of our existence in this world.

In order to ensure the authenticity of the collection presented in this book (originally in Urdu) the selection of Ahadees (Traditions) of the Holy Prophet has been made from the most authentic books of Ahadees in consultation with the learned scholars of Islam, some of whom took the trouble of going through the whole compilation very minutely, for which I am really grateful to them. Many editions of the book have appeared and it has been translated and printed in several languages–Arabic, Persian, Sindhi and Gujrati etc.

The translation from Urdu into English was first rendered by a learned scholar Mr. Mohammad Muqtadir and it was revised and finalized by my learned friend Mr. Tanzim Husain. It was further reviewed by other learned scholars. It is hoped that the meanings have been conveyed faithfully, although it cannot be claimed that it is entirely free from short-comings. There is always room for improvement, for which suggestions are welcome. I am glad that this book is be-

ing published by Taleemat-e-Islamia Trust, Karachi. I pray to Allah Ta'ala to bless the members of the Trust and all those who have taken part in the publication of the book or its translation in various languages. Insha'Allah they will have their reward from Allah'Ta'ala.

May Allah shower His choicest blessings on the Holy Prophet Muhammad (Peace be upon him) his progeny and all his companions and followers. AMEEN!

M. Abdul Hai

DR. MOHAMMAD ABDUL HAI
B.A., L.L.B.(ALIG)

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PART I

BEAMS OF DIVINE LIGHT

رَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ

[For him shall be comfort, and fragrance and
a garden of delight.] 56/89

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

[In the name of Allah, Most Gracious, Most Merciful]

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

[We praise Him and beseech HIM for His blessings on His noble Apostle]

DIVINE LIGHT

The pre-eminence of the Rasūlullāh (Peace be upon him) and the perfections of his prophethood are borne out by the Holy Qurān itself.

'Hymns of Muhammad (Peace be upon him) are enough and so is Allah's praise for His Prophet'.[1]

Allāh bestowed on His (accredited) Prophet Muhammad, a special distinction among all the prophets and apostles. He ordained him to be the chief of the prophets and made his holy person a model for the world. It is for this reason that Allāh has himself undertaken in His Book to introduce him and proclaim his excellent merits to mankind as will be observed from the verses of the Holy Qurān:-

1.

هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَكَفٰى بِاللّٰهِ شَهِيْدًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا (سورہ فتح)

28. He it is Who hath sent His apostle with the guidance and the true religion that He may make it prevail over all other religions, and Allāh sufficeth as a Witness.

29. Muhammad is the Apostle of Allāh. And those who

are with him are stern against the infidels and merciful among themselves; Thou beholdest them bowing down and falling prostrate, seeking grace from Allah and His goodwill.

2. لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ (آل عمران) [48/28,29

164. Assuredly Allāh hath conferred a benefit on the believers when He raised up unto them an apostle from amongst themselves, he rehearseth unto them His revelations and purifieth them and teacheth them the Book and Wisdom.

3/164.

3. Further elucidation.

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (سورہ اعراف پارہ ۹ رکوع ۱۹)

Those who follow the apostle, the unlettered prophet whom they find written down with them in the Taurāt and the Injīl; he biddeth them to the seemly and prohibiteth unto them the unseemly, alloweth unto them things clean and forbiddeth unto them things unclean and relieveth them of their burden and shackles which have been upon them. Those who believe in him and side with him and succour him and follow the light which hath been sent down with him; those: they shall fare well.

7/157.

4. Excellence of eloquence.

وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى (سورہ النجم)

3. And he speaketh not of his own desire.
4. It is but a revelation revealed.

53/3'4.

5. Merits of Character:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ (توبہ)

128. Assuredly there hath come unto you an apostle from amongst yourselves: heavy upon him is that which harasseth you, solicitous for you, and with the believers tender and merciful.

9/128.

6. اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ (سورۂ احزاب)

6. The Prophet is nigher unto the believers than themselves and his wives are their mothers.

33/6.

7. Command to obey the righteous Prophet and guide.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ (سورۂ احزاب)

21. Assuredly there hath been for you in the apostle of Allāh an excellent pattern.

33/21.

8. وَمَاۤ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا (سورۂ الحشر)

7. And whatsoever the apostle giveth you, take, and whatsoever he forbiddeth you, refrain from.

59/7.

9. مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (سورۂ النساء)

80 Whosoever obeyeth the apostle hath indeed obeyed Allāh.

4/80.

10. وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا (سورۂ احزاب)

71. And whosoever obeyth Allāh and His apostle, he had indeed achieved a mighty achievement.

33/71.

11. Good tidings.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا (سورۂ النساء)

69. And whosoever obeyeth Allāh and the apostle, then those shall be with them whom Allāh hath blessed — from among the prophets, the saints, the martyrs, and the righteous. Excellent are these as a company!

4/69.

12. Warning.

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ وَسَآءَتْ مَصِيْرًا (سورۂ النساء)

115. And whosoever opposeth the apostle after the truth hath become manifest unto him, and followeth other way than that of the believers, We shall let him follow that to which he hath turned, and shall roast him in Hell — an evil retreat

4/115.

13. وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا وَلَهٗ عَذَابٌ مُّهِيْنٌ (النساء)

14. And whosoever disobeyeth Allāh and His apostle, and transgresseth His statutes, him He shall cause to enter the Fire, as an abider therein; and unto him shall be a torment ignominous.

4/14.

14. Announcement of prophethood.

قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ (الاعراف رکوع ۱۹)

158. Say thou: O mankind! verily I am the apostle of Allah unto you all — of Him whose is the dominion of the heavens and the earth. No god is there but He; He giveth life and causeth to die.

7/158.

15. قُلْ هٰذِهٖ سَبِيْلِيْۤ اَدْعُوْۤا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ (سورۂ یوسف آخری رکوع)

108. Say thou: this is my way: I call unto Allāh resting upon an insight — I, and whosoever followeth me.

12/108.

16. قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

161. Say thou as for me, my Lord hath guided me unto a straight path.

6/161.

17. قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (آل عمران)

31. Say thou: if ye are wont to love Allāh, then follow me, and Allāh shall love you and forgive you your sins; And Allāh is Forgiving and Merciful.

3/31.

18. Address to His beloved Prophet.

يٰسٓ ۚ وَالْقُرْاٰنِ الْحَكِيْمِ ۙ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ

1. Ya-sin 2. By the Qurān full of wisdom 3. Verily thou art of the sent ones, 4. Upon the straight path.

36/1 to 4.

19. يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا (الاحزاب)

45. O Prophet! verily We have sent thee a witness and a bearer of glad tidings and a warner. 46. And a summoner ur to Allāh by his command and an illuminating lamp.

33/45, 46.

20. وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا (سورہ سبا رکوع ۳۵)

28. And We have not sent thee save as a bearer of glad tidings and a warner unto all mankind;

34/28.

21. وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝ (سورہ الانبیاء)

107 And We have not sent thee except as a mercy unto the worlds.

21/107.

22. اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ (سورہ قلم)

Verily thou art of a high and noble disposition.

68/4.

23. وَرَفَعْنَا لَكَ ذِكْرَكَ (الم نشرح)

4. And We have upraised for thee thy renown.

94/4.

24. وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى (والضحیٰ)

5. And presently thy Lord shall give unto thee so that thou shalt be well-pleased.

93/5.

25. وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ (سورہ حجر)

87. And assuredly We have vouchsafed unto thee seven of the repetitions and the mighty Qur'ān.

15/87.

26. وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا

113. And Allāh hath sent down unto thee the Book and wisdom, and hath taught thee that which thou knowest not; and the grace of Allāh on thee is ever mighty.

4/113.

27. In the face of constant opposition, harassment and hostility from the numerous enemies of Islām, the Noble Prophet (peace be on him) was able to achieve, in a brief span of time, unparallelled and lasting success in his prophetic mission. Consequently, Allāh the Most High favoured His

beloved and last of all the prophets with the following testimony of his pleasure:

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا (سورہ نصر)

1. When there cometh the succour of Allāh and the victory,
2. And thou beholdest mankind entering the religion of Allāh in Crowds,
3. Then hallow the praise of thy Lord, and ask forgiveness of Him. Verily He is ever Relenting.

110.

28. Divine favours to mankind.

The proclamation of Divine favours to the humanity was made through the good offices of the last of the prophets (Peace be upon him) in the following verse:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (المائدہ)

8. Today I have perfected for you your religion, and have completed My favour upon you, and am well pleased with Islām as your religion.

5/3.

29. Highest gesture of love.

Lastly, as a gesture of special love for this greatest benefactor of mankind (Peace be upon him) the following verse was revealed:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (احزاب)

Verily Allāh and His angels send their benedictions upon the Prophet. O ye who believe! Send your benedictions upon him and salute him with a goodly salutation.

33/56

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allāh! Send your blessings on Muhammad, and his posterity, just as you sent your blessings on Ibrāhīm and on his posterity. Undoubtedly you are praiseworthy and exalted.

O Allah! glorify Muhammad and his descendent, just as you glorified Ibrāhīm and his descendants. Undoubtedly, you are praiseworthy and exalted.

WELFARE IN THE TWO WORLDS

PRAYER FOR PEACE IN THIS WORLD AND THE NEXT

It is reported that Hadrat Abu Bakr as-Siddiq (Allah be pleased with him) said:

> I heard the Holy Prophet (Peace be upon him) say, "Pray for faith and peace, for next to faith there is nothing better with which one has been favoured than peace".

In this tradition the Holy Prophet has classed peace in this world together with peace in the next. It is a fact that a man's affairs in the two worlds cannot be set right without faith and peace, since faith helps in averting punishment in the Hereafter, and peace liberates the mind and body from disease.

2. In view of the importance accorded to peace, we shall describe the noble *Sunnah* on the subject. Anyone who goes through it, will find that the Holy Prophet's *Sunnah* is invariably the most perfect way of *living,* assuring the well being and comfort of both the body and soul in this world and the next.

[Zād-ulMa'ād]

Tradition: Transmit from me even if it be a single verse.

REWARD FOR PREACHING OF FAITH

The Holy Prophet (Peace be upon him) said:

"May Allāh, the Most High, keep him happy and prosperous who hears my words, commits them to memory and transmits them to others, for there are many who have knowledge of *FIQH* (Islamic law) but are not themselves *FAQIH* (well versed in Islamic law) and there are those who possess religious knowledge and are able to transmit it to others who have better understanding of religion than they have."

[Tirmi[1]zi, Abu Daud,[2] Ma'ariful[3] Hadis]

1. A collection of traditions by Imam Abu 'Isa Muhammad' Jami'u't Tirmizi.
2. A collection of traditions by Sulaiman Ibn al-Ash' as *Sunnan Abi Daud.*
3. A commentary of taditions by Maulana Manzoor Ahmed Nomani

FORTY TRADITIONS REPRESENTING THE LUMINOUS RELIGION

Salmān (Allāh be pleased with him) has related:

"I asked the Apostle of Allāh which are the forty traditions about which you have said, "Whoever memorised them shall enter Paradise." He replied, 'They are:

BELIEFS

That you believe
(1) in Allāh;
(2) in the Last Day;
(3) In the Angels;
(4) in the Books;
(5) in the prophets;
(6) in being raised after death;
(7) in the absolute decree and predestinations of good and evil by Allāh;

and that you
(8) bear witness that there is no deity but Allāh, and that Muhammad is His Apostle,
(9) Ascribe no partners to Allāh in any matter;
(10) establish the prayers at the prescribed time with perfect ablution.(Perfect ablution means ablution in the performance of which all formalities including *MUSTAHABBAT* (desirable actions) are observed. It is desirable to make ablution afresh for each prayer. By establishing prayer is meant that all the prescribed formalities are duly observed.)
(11) pay the poor due;
(12) fast in (the month of) *Ramaḍān.*
(13) perform the *Hajj,* if you have the means;
(14) Offer twelve Rakʾahs (Sunnat-i-Mu'akkadah) during the day and night (i.e. two rak'ahs before the FAJR (morning) prayers four rak'-

ahs before and two after ZUHR (mid-day) prayer, two after MAGHRIB (eveing) prayer and two after the 'ISHA (night) prayer.

(15) never omit the WITR prayer after ISHĀ' prayer;

and that you

(16) *do not* disobey your parents;
(17) *do not* eat up the property of any orphan;
(18) *do not* drink;
(19) *do not* commit adultery or fornication;
(20) *do not* falsely swear by Allāh;
(21) *do not* give false testimony;
(22) *do not* pursue sensual desire;
(23) *do not* backbite your Muslim brother;
(24) *do not* slander any chaste man or woman;
(25) *do not* harbour grudge against your Muslim borther.
(26) *do not* be occupied in vain pursuits;
(27) *do not* keep company of amusement seekers;
(28) *do not* nickname a short person a dwarf;
(29) *do not* ridicule anyone,
(30) *do not* be a carrier of tales among Muslims;
(31) *do not* severe relations with your kindred
on the contrary treat them well;
(33) *do not* curse any creature of Allāh;
(34) *do not* absent yourself from Friday and 'Id prayers;
(35) *do not* forget to recite the Book of Allah; and that you
(36) thank Allāh (magnified be His glory) for His bounties;
(37) bear calamities and privations with pleasure;

(38) recite Subhān-Allah (Bleassed is Allah), 'la-ilaha-illah' [There is no deity but Allah] and Allah-o-Akbar (Allah is great) often;
(39) be not fearless of Allah's chastisements; and
(40) believe firmly that any mishap that befell on you was predestined and could not be averted, and that whatever you did not get was not destined to reach you."

Salmān (Allāh be pleased with him) then asked the Prophet: "What will be the reward of one who memorises them?" The Prophet replied, "Allah will raise him in the company of prophets (Peace be upon them) and men of learning."

[Kanzul - 'Umal]

PART II

THE NOBLE TRAITS OF THE CHARACTER OF HOLY PROPHET (peace be upon him)

وَاَحْسَنُ مِنْكَ لَمْ تَرَقَطُّ عَيْنِيْ وَاَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبَرَّءًا مِنْ كُلِّ عَيْبٍ كَاَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

Translation:

My eyes have never seen anyone
more handsome than you;
No woman has ever given birth
to one more beauteous than you.
You have been created free from
all blemishes,
As if, you have been created
in consonance with
your own wishes.

Hassān Bin Sābit (Allāh be pleased with him)

DIVINE QUALITIES

The Lord's Preface

Hadis-e-Qudsi.

In Sahih Bukhāri, there is a tradition related on the authority of 'Ata' (Allah be pleased with him) which comprehends the majority of the noble traits of Character of the Holy Prophet (Peace be upon him). Some of these find a mention in the Holy *Qurān* also. The Ḥadīṣ Qudsi is as following:

1. يَاَيُّهَا النَّبِيُّ اِنَّا اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّحِرْزًا لِّلْاُمِّيِّيْنَ

O' Prophet! We have surely sent you a witness, a bringer of good tidings (for the obedient), a warner (for those who are astray) and a protector for the Ummīs.

2. اَنْتَ عَبْدِىْ وَرَسُوْلِىْ

You are my chosen servant and Apostle.

3. سَمَّيْتُكَ الْمُتَوَكِّلَ

I have named you the 'Trusting', since you trust me in every matter.

4. لَيْسَ بِفَظٍّ وَّلَا غَلِيْظٍ

You are neither rough mannered, nor hard hearted.

5. وَلَا سَخَّابٍ فِى الْاَسْوَاقِ

Nor do you uproar in the market place.

6. وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ

You never requite evil for evil.

7. وَلٰكِنْ يَّعْفُوْ وَيَغْفِرُ

but forgive and overlook (Meaning thereby that you put into practice the Quranic commandment: Requite evil with good)

8. وَلَا يَقْبِضُهُ اللّٰهُ حَتّٰى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ

Allah will not give you death till He has brought your stray nation on the right path through you (i.e. until they become true Muslims by reciting the *Kalimāh:* There is no deity but Allah and Muhammad is His apostle);

9. وَيَفْتَحُ بِهٖ اَعْيُنًا عُمْيًا وَاٰذَانًا صُمًّا وَّقُلُوْبًا غُلْفًا

and has given light to the blind eyes of the unbelievers; and has opened their deaf ears and closed hearts.

In some traditions following additional merits have been mentioned.

11. اُسَدِّدُهٗ بِكُلِّ جَمِيْلٍ

I will refine you with all that is noble;

12. وَاَهَبُ لَهٗ كُلَّ خُلُقٍ كَرِيْمٍ

and endow you with every noble habit;

13. وَاَجْعَلُ السَّكِيْنَةَ لِبَاسَهٗ وَشِعَارَهٗ

and will make tranquility your attire and trait (like inner wearing clinging to the body).

14. وَالتَّقْوٰى ضَمِيْرَهٗ

and piety your conscience;

15. وَالْحِكْمَةَ مَعْقُوْلَهٗ

and wisdom the substance of your thought and knowledge;

16. وَالصِّدْقَ وَالْوَفَاءَ طَبِيْعَتَهٗ

and truthfulness and sincerity your nature;

17. وَالْعَفْوَ وَالْمَعْرُوْفَ خُلُقَهٗ

and forgiveness and good works your custom;

18. وَالْعَدْلَ سِيْرَتَهٗ وَالْحَقَّ شَرِيْعَتَهٗ وَالْهُدٰى اِمَامَهٗ وَالْاِسْلَامَ مِلَّتَهٗ

and justice your practice, truth your rule, righteousness your guide and forge the followers of Islam into a *'millat'* (community).

19. اَحْمَدُ اِسْمُهٗ

your name is Ahmad.

20. اَهْدِىْ بِهٖ بَعْدَ الضَّلَالَةِ

Through you I will show the peopie right path after deviation from it;

21. وَاُعْلِمُ بِهٖ بَعْدَ الْجَهَالَةِ

and bestow knowledge and wisdom upon them after their complete ignorance;

22. وَاَرْفَعُ بِهِ الْخَمَالَةَ

through you I will raise my creatures from the abysmal to the zenith of perfection;

23. وَاُحْىِ بِهٖ بَعْدَ النَّكْرَةِ

through you I will bestow loftiness on my creatures after they have been ignorant and unconscious of the truth;

24. وَاُكْثِرُ بِهٖ بَعْدَ الْقِلَّةِ

through you as their guide, I will enlarge the number of your followers which is now small;

25. وَاُغْنِىْ بِهٖ بَعْدَ الْعَيْلَةِ

through you I will change their poverty and destitution into

26. وَاُاَلِّفُ بَيْنَ قُلُوْبٍ مُخْتَلِفَةٍ وَاَهْوَاءٍ مُشَتَّتَةٍ وَاُمَمٍ مُتَنَافِرَةٍ

through you I will create accord and harmony between antagonists, confused minds and disunited nations; and

27. وَاَجْعَلُ اُمَّتَهٗ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

will make your 'Ummah' the best Ummah for the guidance of mankind.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ،

May Allah bless him and his family and Companions all. (Madārij-un-Nubuwāh).

The Perfect Human Nature.

The noble person of the Holy Prophet (Peace be on him) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellencies which can be imagined as attainable are possessed by the Holy Prophet (Peace be on him). All the messenger prophets are only reflections of his light. So praise be to Allah,

فَلِلّٰهِ الْحَمْدُ رَبِّ الْعٰلَمِيْنَ

the Cherisher of the worlds (for He is the owner of all good-

وصلى الله عليه وعلى آله قدر حسنه وجماله وكماله وبارك وسلم

ness). May Allah bless him and his family in measure of his beauty, sublimity and perfection, and greet him.

(Madarij-un-Nubuwah)

Special Distinction

Imām Nawawi (Mercy of Allah is on him) has written in his Tahzīb that Allah (the Most High) had assembled all the *excellencies* and virtues of character and habits in the person of the Holy Prophet (Peace be on him). Allah (the Most High) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered – being unable to read and write – and had no human teacher; yet he had been endowed with such knowledge as Allah (the Most High) had not bestowed on anyone else. He was offered keys to the mundane treasures but he preferred the Hereafter to the worldly riches. (Peace be on him).

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) was the greatest possessor of knowledge and wisdom. He was the most honourable, just, humane and forbearing, virtuous and chaste, beneficient, patient and fortitudious of all men. Peace bo on him (Wasa'il-ul-Wasūlila-Shama'il-ir-Rasūl). Bukhāri and Muslim have related on the authority of Hadrat Anas (Allah be pleased with him) that the Holy Prophet (Peace be on him) was more handsome, courageous and generous than anyone else because he was the noblest of all men, and he was the most even-

tempered. Definitely, the acts and deeds of one possessing these merits will be a model of the best deeds, he will be possessing the comliest face and his character will be of the highest standard. The Holy Prophet (Peace be on him) was therefore, the *agglomeration* of all the qualities of bodily and spritual perfection.

May Allah bless him infinitely.

His noble countenance.

HADĪS: Hadrat Abu Hurairah (Allāh be pleased with him) has related: 'I have never seen a more handsome person than the Holy Prophet (Peace be on him). It seemed as if his face was effulgent like the sun. When he smiled the walls seemed to flash." (Madārij-un-Nubuwah). [Kitab-ush-Shifa]

Hind Bin Abi Hāla (Allah be pleased with him) has related: 'The countenance of the Holy Prophet (Peace be on him) was noble, dignified and majestic; it was lustrous like the moon on the fourteenth (of the lunar month)'.

Hadrat Anas (Allāh be pleased with him) has related: "I am not aware of any kind of 'Amber' (amtergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet (Peace be on him). If he shook hands with any one, the man would feel the sweet odour all the day. If he stroked the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet's hands). If the Holy Prophet (Peace be on him) passed by any path, any one going in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell even without the use of any perfume. May Allah bless him and greet him with a worthy greeting."

(Nashrut-tīb)

Sublimity of Character.

Allah, (the Most High) has praised in the Holy Quran the fullness, strength and grandeur of the noble character and virtues of the Holy Prophet (Peace be on him) in the following words:

إِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

You are of a very high standard of character. 68/4

كَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا

And the favour to you of your Lord has been great. The Holy Prophet (Peace be on him) has himself said:

بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent to bring the morals of men to perfection. Another tradition says:

لِأُكَمِّلَ مَحَاسِنَ الْأَفْعَالِ

I have been sent to complete good deeds.

كَانَ خُلُقُهُ الْقُرْآنَ

From the above it is evident that all the virtues and noble qualities had been concentrated in him. It could not be otherwise, since Allah (the Most High) who is All-Knowing, was Himself his teacher. When Ḥadrat 'Āisha (Allah be pleased with her) was asked about the noble character of the Holy Prophet (Peace be on him), she said, "His character was the Quran". The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious Qurān.

In his Kitāb-ush-Shifā Qaḍi 'Iyaḍ (Allah's Mercy be on him) mentions further that the Holy Prophet's pleasure was bound with the pleasure of the Qurān, and his displeasure with the displeasure of the Quran. The meaning is that he was pleased with obedience to the Divine Command and was offended when it was disobeyed and sins were committed.

In 'Awārif-ul-Ma'ārif it has been stated that the meaning of Ḥadrat 'Āisha (Allah be pleased with her) was that the Glorious Qurān was itself his teacher of morals, and that this alone is the meaning and interpretation of the assertion that "His character was the Qurān".

It is indeed a fact that no one's comprehension or speculation can ever succeed in fully understanding the lofty position of the Holy Prophet (Peace be on him) and the essence of his nature. Only Allah (the Most High) can know it, in just the same way as none but the Holy Prophet (Peace be on him) can know Allah (the Most High).

No one is aware of the interpretation of this but Allah (the Most high) (Madārij-un-Nubuwah).

Long suffering and forgiveness.

The patience, long suffering and forgiveness of the Holy Prophet (Peace be on him) are the highest qualities of prophethood. According to a tradition, the Holy Prophet never revenged himself for any personal or financial matter. He did so only from one who declared any thing 'halal' (lawful) that Allah (the Most High) has prescribed as 'haram' (unlawful) but even this revenge was only for the sake of Allah Himself. The hardest suffering fell to the lot of the Holy Prophet (Peace be on him) in the battle of Uhd, when the unbelievers fought against him and caused him severest grief and affliction, but he not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelief and ignorance, and said, اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

"O' Allah! show my people the right path, for they know not." In another tradition, the words: اَللّٰهُمَّ اغْفِرْ لَهُمْ

"O' Allah! Forgive them" are also included. When the Companions who felt grieved at this, said, "O Apostle of Allah! would that you had cursed them, so that the were annihilated", he replied, "I have not been sent to curse, but to call people to the truth, and as a mercy for the creation". (Ash-Shifa, Madārij-un-Nubuwah).

Fortitude and Perseverance.

Ḥadrat Anas (Allah be pleased with him) has related that the Holy Prophet (Peace be on him) said, "In the Path of Allāh I have been daunted and threatened more than any one else, and also I have been tortured more than any one else, Once I had to pass thirty days and nights in such dreadful want that Bilāl and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm". (Ma'āriful-Ḥādis, Shamā'il-e-Tirmizi).

Tāif incident

The Holy Prophet (Peace be on him) accompanied by Ḥadrat Zaid bin Harisa went to Tāif to preach oneness of Allāh, and invited the people to Islām, whereupon they got enraged and set about maltreating him. The chiefs instigated the

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The patience, long suffering and forgiveness of the Holy Prophet (Peace be on him) are the highest qualities of prophethood. According to a tradition, the Holy Prophet never revenged himself for any personal or financial matter. He did so only from one who declared any thing 'halal' (lawful) that Allah (the Most High) has prescribed as 'haram' (unlawful) but even this revenge was only for the sake of Allah Himself. The hardest suffering fell to the lot of the Holy Prophet (Peace be on him) in the battle of Uhd, when the unbelievers fought against him and caused him severest grief and affliction, but he not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelief and ignorance, and said, اَللّٰهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O' Allah! show my people the right path, for they know not." In another tradition, the words: اَللّٰهُمَّ اغْفِرْ لَهُمْ

"O' Allah! Forgive them" are also included. When the Companions who felt grieved at this, said, "O Apostle of Allah! would that you had cursed them, so that the were annihilated", he replied, "I have not been sent to curse, but to call people to the truth, and as a mercy for the creation". (Ash-Shifa, Madārij-un-Nubuwah).

Fortitude and Perseverance.

Ḥadrat Anas (Allah be pleased with him) has related that the Holy Prophet (Peace be on him) said, "In the Path of Allāh I have been daunted and threatened more than any one else, and also I have been tortured more than any one else, Once I had to pass thirty days and nights in such dreadful want that Bilāl and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm". (Ma'āriful-Ḥādis, Shamā'il-e-Tirmiẓi).

Tā'if incident

The Holy Prophet (Peace be on him) accompanied by Ḥadrat Zaid bin Harisa went to Tā'if to preach oneness of Allah, and invited the people to Islām, whereupon they got enraged and set about maltreating him. The chiefs instigated the

local urchins to mischief while he was preaching these rowdies pelted him with stones so heavily that he began to bleed profusely, the blood congealing in his shoes and making it difficult for him to take out his feet for making ablution. On one occasion the rogues and vagabonds abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted and fell down. Hadrat Zaid (Allah be pleased with him) lifted him on his back; took him outside the habitation and sprinkled water on his face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single body embraced Islam, the heart of the Holy Prophet (Peace be on him) was full of love and glorification of Allah (the Most High). The prayer he made at this time is as follows:

اَللّٰهُمَّ اَشْكُوْ ضُعْفَ قُوَّتِیْ وَقِلَّةَ حِیْلَتِیْ وَهَوَانِیْ عَلَی النَّاسِ یَا اَرْحَمَ الرَّاحِمِیْنَ اَنْتَ رَبُّ الْمُسْتَضْعَفِیْنَ وَ
اَنْتَ رَبِّیْ اِلٰی مَنْ تَکِلُنِیْ اِلٰی بَعِیْدٍ یَتَجَهَّمُنِیْ اَوْ اِلٰی عَدُوٍّ مَلَّکْتَهٗ اَمْرِیْ اِنْ لَّمْ یَکُنْ بِکَ عَلَیَّ غَضَبٌ فَلَا اُبَالِیْ وَلٰکِنَّ
عَافِیَتَکَ هِیَ اَوْسَعُ لِیْ اَعُوْذُ بِنُوْرِ وَجْهِکَ الَّذِیْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلُحَ عَلَیْهِ اَمْرُ الدُّنْیَا وَالْاٰخِرَةِ مِنْ
اَنْ تُنْزِلَ بِیْ غَضَبَکَ اَوْ یَحِلَّ عَلَیَّ سَخَطُکَ لَکَ الْعُتْبٰی حَتّٰی تَرْضٰی لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِکَ (تاریخ طبری)

"O Allah! To thee I complain of my helpessness, puny strength and of man's haughtiness towards me. O Most Merciful, O Lord of the helpless, Thou alone art my Lord. To whom dost Thou entrust me: to strangers who will be outrageous to me, to an enemy who will control my right and wrong? But if Thou art not unhappy with me then I care nothing for all the tribulations for Thy grace as well as comfort is more extensive for me. I seek refuge in Thy countenance – which brings forth light from darkness and adjusts the works of the world and the Hereafter – lest Thy wrath and Displeasure should befall me. Thine is the right to reprove and admonish till Thou are pleased. There is no strength or power except with Thee". (Tabari)

While returning from Tā'if the Holy Prophet (Peace be on him) also said: "Why should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believers in the one Allah". (Ṣaḥiḥ Muslim – Rahmat-ul-lil 'Alamin).

Magnanimity and grace.

The Meccan unbelievers persecuted the Holy Prophet (Peace be on him) and his followers incessantly for twenty one years. They left no stratagem unused to harass and trouble the worshippers of one Allah and compelled them to leave their hearth and home. But when Mecca was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet (Peace be upon him) so much so that just a nod from him would have heads rolling on the dust: But what did actually take place? To the mighty chiefs of Quraish who stood before him bowing their heads in fear and shame, the Holy Prophet posed a question, "Do you know how I am going to deal with you today?" They replied in suppressed tones, "O Truthful and Trustworthy one! You are our noble brother and a noble brother's son. We have ever found you merciful".

The Holy Prophet said, "I tell you the same thing today as Yusuf (Joseph) had told his brothers – No reproach shall be on you this day: Go, I set you all free".

(Kitab-ush-Shifa; Ibn Hishām)

His impeceable nature.

He was free of the major sins in all his words and deeds. According to some authorities he was also free of all the minor sins. Failure to keep a promise, and evasion of truth knowingly or unknowingly, in health or in illness, in a serious mood or in a light disposition of mind, in anger or in pleasure were quite foreign to his nature. [Nash-rut-ṭīb].

Keeping His word.

On the occasion of the Battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huẓaifa bin-al-Yamān and Abu Husail two of his companions came to the Holy Prophet (Peace be on him) and said, "O Apostle of Allah! we are just coming from Mecca. The unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the un-

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believers". The Holy Prophet said, "Not at all! Keep your word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of Allāh only." (Muslim).

Ḥadrat Abdullah bin Abil Hammad (Allah be pleased with him) has related: Before his prophethood I bought something from the Holy Prophet (Peace be on him). As my money fell short I requested him to wait at the spot, and promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (Peace be on him) still waiting there. He only said, "You put me to great trouble. I have been waiting for you here for three days." (Abu Dāūd).

In this instance we find an excellent instance of the modesty of the Holy Prophet (Peace be on him) and his faithfulness in fulfilling a promise.

(Madārij-un-Nubuwah)

Valour

Ḥadrat Anas (Allah be pleased with him) has related: The Holy Prophet (Peace be on him) told me, "I have been favoured with superiority in four things, viz. generosity, valour, manly vigour, and victory over opponents". He was indeed a man of dignity both before prophethod and during it. (Nashrut-Tib).

On the occasion of the battle of Ḥunain, a sort of commotion, perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet (Peace be on him) did not stir from his position – he remained on a horse, Abu Sufyān ibn Haris stood holding the horse's bridle – though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to Allah for help and picking up a handful of dust flung it at the enemy, while he chanted: I am prophet: It is no lie. I am a descendent of Abdul Muttalib'.

On that day no one was as brave, daring and fearless as he was. [Madārij-un-Nubuwah]

Ḥadrat Ibn IUmar (Allah be pleased with him) has related: I have seen no one more courageous, energetic or generous, or possessing other metits to a higher degree, than the Holy Prophet (Peace be on him). On the day of the Battle of Badr

we regularly took refuge by his side, and any one who kept close to him, while he was close to enemy on the battle field, was considered to be very brave, since that meant closeness to the enemy.

(Nashr-ut-Tīb)

Benevolence

Ḥadrat Ibn Abbas (Allah be pleased with him) has related: The Holy Prophet (Peace be on him) was more generous than anyone else (that is, no one could equal him in generosity. Though he himself lived a poor man's life, he was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need. Just as he (Holy Prophet) put it about his shoulders, some one begged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for repayment, he would pay if he got some thing from somewhere. Any thing left over he would distribute among other needy people, and would not enter his house so long as any thing remained undisbursed. During the whole month of Ramadān, he was particularly generous. (His generosity during the other eleven months would not equal his generosity during this particular month). When the angel Gabrial would visit him during the month revealing the word of Allah, the Holy Prophet (Peace be on him) was more munificent and benevolent than the rain laden monsoon.

[Khasa'il-e-Nabawi]

It is related in a tradition of Tirmizi that the Holy Prophet (Peace be on him) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) from somewhere. He had them heaped on a piece of coarse cloth and distributed them then and there. After nothing was left, a needy person came. The Holy Prophet (Peace be on him) said, "I have nothing left with me now. Borrow from some one in my name. I will repay when I have money." [Khasá'il-e-Nabawi]

Ḥadrat Jābir (Allah be pleased with him) has related that it never happened that anyone asked the Prophet for something and was refused. Ḥadrat Anas (Allah be pleased with him) has related that the Holy Prophet (Peace be on him) never kept any thing for the morrow. Ḥadrat Ibn Abbas has related that the Holy Prophet (Peace be on him) was the most

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generous of all men, and was particularly so in Ramaḍān. (Bukhāri).

The Holy Prophet (Peace be on him) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Ḥaḍrat 'Āisha (Allah be pleased with her) said: That is nothing serious. Give them away tomorrow (in charity). The Holy Prophet (Peace be on him) answered: 'O Humaira! (title of Ḥaḍrat 'Āisha) How do I know whether I will survive till tomorrow or not''?

(Mishkāt-ul-Masābiḥ)

Contentment and trust in Allah

Ḥaḍrat Anas (Allah be pleased with him) has I ated that the Holy Prophet (Peace be on him) never stored anything for the morrow. (Shama'el-Tirmizi).

In other words, whatever he had, he gave away to others and never kept it for the next day for his own needs. This extreme reliance on Allah was based on the conviction that the Lord who give today would also give the next day. This was his practice for his own person, for he placed the whole maintenance expenses of his wives at their disposal all at one time and they were free to spend the money or save it as they pleased, but being the wives of the Holy Prophet they were equally generous. (Ḳhasa'il-i-Nabawi)

The Holy Prophet (Peace be on him) has said: "If the mount Uhud were to turn into gold for me, I would not like to have a single dinar left over with me by night fall, unless it were for the repayment of dues." This is a proof positive of his bounty and munificence and generosity. It was on account of this generosity that he was always in debt, and when he died, his coat of mail was under mortgage to meet his household expenses. (Nashrut-Tib).

Modesty.

It is related by Ḥaḍrat Āi'sha (Allah be pleased with her) that the Prophet was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited evil with evil; on the contra-

ry, he always forgave. Because of modesty he never fixed his gaze on any one's face. If he ever found it necessary to speak about any thing unbecoming, he always expressed himself allusively.

Ḥaḍrat 'Ali (Allah be pleased with him) has stated that he was extremely open-hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If any one asked him to meals he always accepted the invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a point to give something in return for the present. He always accepted an invitation no matter whether it came from a free man or a bondman or a bondwoman, or a poor man. He visited every sick person even in the outermost parts of Medina. He accepted the plea of any one apologizing to him; sometimes he spread his own cloak to seat the guest; often he left his own cushion and pillow for his guest. He never interrupted otners. He was un-excelled in smiling and cheerfulness of disposition, except when receiving a revelation or delivering a sermon or speech (when, of course, he was in an ecstasy, which was no occasion for smiling or the manifestation of cheerfulness).

[Nashrut-Tīb]

Honesty and Trustworthiness.

When the Prophet began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust, they considered none in Mecca more honest and trustworthy than him. One purpose of the Holy Prophet (Peace be on him) in leaving Hadrat 'Ali behind in Mecca on the occasion of his migration (to Madina) was indeed that he should return to every one his deposits before coming over to Maina.

[Madārij-un-Nubuwah]

Humility

ḤADĪS: It is related on the authority of Hadrat Umar (Allah be pleased with him) that the Holy Prophet (Peace be on him) said:

"O Muslims! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of Allah. Say no more than that Muhammad is the servant of Allah and his Apostle."

[Madārij-un-Nubuwah; Zādul Ma'ād; Shamáil-e-Tirmiẓi]

It is related by Ḥadrat Umama (Allah be pleased with him): As the Holy Prophet (Peace be on him) once came to us walking with the aid of his stick, we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of Allah and eat and sit like any other servant of Allah". His remark was due to gentleness and humility. [Madārij-un-Nubuwah]

It is related in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat, and distributed the items of work between themselves. One of them undertook to do the slaughtering, another the skinning, yet another the cooking. The Holy Propeht (Peace be on him) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remared: "I know that you would willingly do it, but I do not like to be 'someone' in particular in a gathering. Allah, the Most High does not like that".

Khasa'il-e-Nabuwa

Ḥadrat Abu Hurairah (Allah be pleased with him) has recalled: I accompanied the Holy Prophet (Peace be on him) to the market. He bought a pair of trousers for four dirhams, and told the seller: 'Weight the material to your advantage'. (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: 'Woe be to you! You do not know your Prophet? Then leaving the scales aside the man stood up and kissed the hands of the Prophet (Peace be on him). The Prophet withdrew his hand and said: 'This is a Persian custom: they kiss the hands of their kings and superiors. I am no king; I am only a man among you. (He said this; as was his noble wont, by way of humility). Then he picked up the trousers. I advanced with the intention of taking the trousers from him but he said: "It is right of the owner alone to

carry his things, unless he is weak and unable to lift them, and then his brother ought to help him". [Madārijun Nubuwah]

It has been related by Ḥadrat Anas (Allah be pleased with him) that the Holy Prophet (Peace be on him) performed the pilgrimage (Hajj) mounted on an old pack saddle covered with a piece of cloth costing not more than four dirhams. He was praying: "O Allah! make this pilgrimage one which has in it no hypocrisy and publicity." [shamail-e-Tirmizi]

When Mecca was conquered and the Holy Prophet (Peace be on him) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before Allah (the Most High) that his head was about to touch the front edge of the wood.

[Kitāb-ush-Shifa]

Hadrat Anas also relates that to the companions there was no one dearer than him in the world, yet they never stood up on seeing him, because he did not like it.

(Shamail-e-Tirmiẓi)

On a certain occasion some emissaries of the Negus, King of Abyssinia arrived. The Prophet (Peace be on him) stood up out of courtesy. The companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our companions well, and respected them; I want to repay that debt.

(Madārij-un-Nubawah)

Purity of heart.

Ibn Mas'ud (Allah be pleased with him) has related: The Holy Prophet (Peace be on him) commanded: None of my companions should carry tales to me about any one; I would rather that when I come to you, my heart should be clean about you all. (Abu Dā'ūd, Tarjumanus-Sunnah-Kitābush-Shifa)

"O Muslims! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of Allah. Say no more than that Muhammad is the servant of Allah and his Apostle."

[Madārij-un-Nubuwah; Zādul Ma'ād; Shamā'il-e-Tirmizi]

It is related by Ḥadrat Umama (Allah be pleased with him): As the Holy Prophet (Peace be on him) once came to us walking with the aid of his stick, we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of Allah and eat and sit like any other servant of Allah". His remark was due to gentleness and humility. [Madārij-un-Nubuwah]

It is related in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat, and distributed the items of work between themselves. One of them undertook to do the slaughtering, another the skinning, yet another the cooking. The Holy Propeht (Peace be on him) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remared: "I know that you would willingly do it, but I do not like to be 'someone' in particular in a gathering. Allah, the Most High does not like that".

Khasa'il-e-Nabuwa

Ḥadrat Abu Hurairah (Allah be pleased with him) has recalled: I accompanied the Holy Prophet (Peace be on him) to the market. He bought a pair of trousers for four dirhams, and told the seller: "Weight the material to your advantage'. (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: 'Woe be to you! You do not know your Prophet? Then leaving the scales aside the man stood up and kissed the hands of the Prophet (Peace be on him). The Prophet withdrew his hand and said: "This is a Persian custom: they kiss the hands of their kings and superiors. I am no king; I am only a man among you. (He said this; as was his noble wont, by way of humility). Then he picked up the trousers. I advanced with the intention of taking the trousers from him but he said: "It is right of the owner alone to

carry his things, unless he is weak and unable to lift them, and then his brother ought to help him". [Madārijun Nubuwah]

It has been related by Ḥadrat Anas (Allah be pleased with him) that the Holy Prophet (Peace be on him) performed the pilgrimage (Hajj) mounted on an old pack saddle covered with a piece of cloth costing not more than four dirhams. He was praying: "O Allah! make this pilgrimage one which has in it no hypocrisy and publicity." [shamail-e-Tirmizi]

When Mecca was conquered and the Holy Prophet (Peace be on him) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before Allah (the Most High) that his head was about to touch the front edge of the wood.

[Kitāb-ush-Shifa]

Hadrat Anas also relates that to the companions there was no one dearer than him in the world, yet they never stood up on seeing him, because he did not like it.

(Shamail-e-Tirmizi)

On a certain occasion some emissaries of the Negus, King of Abyssinia arrived. The Prophet (Peace be on him) stood up out of courtesy. The companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our companions well, and respected them; I want to repay that debt.

(Madārij-un-Nubawah)

Purity of heart.

Ibn Mas'ud (Allah be pleased with him) has related: The Holy Prophet (Peace be on him) commanded: None of my companions should carry tales to me about any one; I would rather that when I come to you, my heart should be clean about you all. (Abu Dā'ūd, Tarjumanus-Sunnah-Kitābush-Shifa)

Gentleness and sympathy.

Hadrat Anas (Allah be pleased with him) has related, "The Holy Prophet (Peace be on him) was very gentle and kind. One day he sent me on some errand. I said by Allah, I will not go, though in my heart I said, I will certainly go on the errand on which the Prophet has sent me. Then I set out and came by some children in the market place. Suddenly I felt some one pulling my hair from behind me. As I turned to look, I saw the Prophet laughing. He asked, "Anas! Did you go there where I had sent you". I said, 'Yes, O Prophet of Allah! I will certainly go'. [Mishkāt; Hayātul Muslimīn].

Hadrat Anas (Allah be pleased with him) has related: I served the Holy Prophet for ten years from the age of eight. He never found fault with me for any thing I did. If any member of his family scolded me, he used to say, "Let him be. If any thing has been fore ordained, it must come to pass". [Mishkāt]

Self denial and forbearance.

It is related that Zaid Ibn Sha'na was formerly a Jew. Once he narrated: There remained no sign of prophethood that I had not seen in the Prophet (Peace be on him) except two which I had not yet had an occasion to observe: One, that his clemency would have the better of his anger, and the other that howsoever insolently one might behave towards him, he would only become more forbearing. I was looking for a chance to test him on both these points. One day he came out of his apartment. Hadrat Ali was with him. A man looking like a bedoin came and said, 'O Apostle of Allah! My people have become Muslim. I had told them that when they adopted Islam they would get bountiful subsistence. But now a famine has occurred instead. I am afraid they might renounce Islam. If you consider it proper, grant them some help". The Prophet looked towards some one. 'Ali said, "O Apostle, there is nothing in hand at the moment'. I, who was till then a Jew, saw this and said, 'Muhammad! If you undertake to deliver to me at a fixed time a particular quantity of dates from a certain person's orchard, I can give you the price in advance.' The Apostle said, 'That is not acceptable, but if you do not particularize the orchard, I may agree". I accepted his suggestion, and gave him 80 misqals (1 misqal = 4.4 gm.) of gold being the advance price of dates. He made over the gold to the bedowin, saying, 'Be judicious and meet their needs with this gold. When a few days were still left for the payment to fall due, the Prophet (Peace be on him) accompanied by his companions, among whom were Abu Bakr, 'Umar, 'Usman and 'Ali (Allah be pleased with them) was seated near a wall after the funeral prayer over some one. I went to him and catching hold of the corner of his tunic said very harshly: Muhammad! you have not paid my debt. By God I know all of you, descendants of Abdul Muttalib too well. You are bad payers. 'Umar stared at me with ire and said 'O enemy of Allah! Had I not been mindful of the Apostle. I would have struck off your head'. But the Apostle was looking at me quite tranquilly. He told 'Umar with a smile, "Umar! He and I are in greater need of something else. You had better told me to pay back the debt, and him to demand payment in a better manner. Go, taking him along with you and pay the money due to him. And as a compensation for your rebuking him give him twenty Sa' (about 2 maunds) more of dates." I asked him, "Why these 20 Sa' more? 'Umar replied, "That is by order of the Apostle (Peace be on him). Then I said, 'Do you know me?" He said, "No." I told him, "I am Zaid Ibn Shana." He ased me, "Do you mean Zaid Ibn Shana who is a great scholar of Jews?" I replied, "yes, the self same man." Then he said, "Being such a man of mark, how is it that you behaved so rudely with the Apostle (Peace be on him)?" I told him that of all the signs of prophethood two had remained which I had not by then had an occasion to test – namely that his clemency would have better of his anger and that howsoever insolently one might behave towards him, he would only become more forbearing. Now I have tested both. Now I make you witness of my accepting Islam. Half of my riches I give away as charity to the Muslim community. Then he (Zaid Ibn Shana) came back to the Apostle and embraced Islam. Zaid participated in many Ghazwahs and attained martyrdom in the battle of Tabuk. [Jami-ul-Fawa'id – Khasa'il-e-Nabawi]

Imam Bukhari (Allah's mercy be on him) has narrated on the authority of Hadrat Anas (Allah be pleased with him) as follows: Once I was going with the Holy Prophet (Peace be

on him) who had around his neck a hard bordered Yamani mantle. An Arab appropached him and seizing hold of the mantle began to tug and twist it hard. I saw that the Prophet's neck had become bruised by the hard border. The Arab then said: "O Muhammad! Order something to be given to me out of Allah's assets under your control". The Prophet (Peace be on him) looked at him with smile and commanded me to give something to him. [Madārij-un-Nubuwah]

Once famine befell Mecca. People began to fall to even bones and carrion. Abu Sufyān, who was at that time one of the dire enemies of the Prophet, came to him and said, 'Muhammad, you preach good treatment of kinsfolk. Your people are now dying of starvation. Why do you not pray to Allah for them?" Although his persecution at the hands of the Quraish and their mischief had crossed all limits, the Prophet, on hearing Abu Sufyan's words, raised his hands at once to pray. Allah, the Magnificent, then caused a torrential rainfall, putting an end to the famine. [Bukhāri]

Devotion and piety.

Ḥadis: Ḥadrat Anas relates that the Holy Prophet (Peace be on him) used to supplicate Allah in his prayers. "O Allah! Let me live a poor man, let me die a poor man and raise me on the last day in the company of poor men."

[Tirmizi, Baihaqi, Ibn Mājah Ma'arif-ul-Ḥadis]

Ḥadis: One of the companions of the Holy Prophet has narrated that some men sitting with the Holy Prophet (Peace be on him) were talking about richness and worldly prosperity (i.e. their merits and demerits with reference to their usefulness for the faith and the Hereafter. The Prophet said: If any one fears Allah and carries out his commands, there is no harm for him to be rich. For those fearing Allah, healthiness of body and mind is better than wealthiness and pleasing disposition is also one of the bounties of Allah" (for which thanks have to be offered).

[Musnad Ahmad; Ma'āriful-Hadīs]

Ḥadis: It is narrated that Ḥadrat 'Aisha (Allah be pleased with her) said to 'Urwa (Allah be pleased with him) "Nephew!

We (i.e. the members of the Prophet's House) used to lead such a life that often two full moons passed ere kitchen fire was lit in the house of the Apostle. 'Urwa thereupon asked, How did you then keep your body and soul together"? 'Aisha replied, 'Just on a few dates and water (we carried on). However, some Ansar neighbours of the Prophet had milk giving animals and they occasionally sent milk to him by way of gift. He used to share it with us'.

[Bukhāri, Muslim, Ma'āriful Ḥadīs]

Ḥadrat 'Aisha has also related that the Prophet breathed his last in such circumstances that his armour was under mortgage with a Jew for thirty Sa' of barley.

[Bukhāri, Ma'āriful Ḥādis]

Feer of Allah.

Abdullah Ibn Shikhkhir has narrated that the Prophet was always pensive and was never at ease (This condition was due to his concern for the Hereafter). He used to beg forgiveness of Allah seventy or hundred times. It appears that this was either intended to serve as an example for the 'Umma to follow, or to beseech forgiveness for the Umma to follow, or to beseech forgiveness for the Umma itself. Another reason might have been that all the time he was deep in the ocean of divine knowledge and proximity and continued to attain higher and higher degrees as divine lights are in a state of regular renewal to suit the capacity of the seeker. But since his capability was ever increasing, the divine lights were also limitless. Hence when he found the succeeding state higher than the previous one, he ascribed the latter to (his) shortcoming (warranting ISTIGHFAR – forgiveness) [Nashrut-Tīb]

Tender heartedness.

Ḥadrat Ibn Abbas (Allah be pleased with him) has reported that one of the grand daughters of the Prophet (Peace be on him) was in the last throes of death. The Prophet took her in his lap with her face towards him. She breathed her last in this position. 'Um Aimān (who was a maid servant of the Prophet) began to cry loudly whereupon the Prophet remark-

ed: 'Have you started crying in the presence of the Prophet of Allah? As the Prophet himself was deeply moved, she replied: "You too are also full of tears." The Prophet said: "His so weeping to this extent is not forbidden. It is a mercy of Allah" (that he softens the hearts of His servants and instils in them feelings of sympathy and grace)." He further said: "A believer is always in a good state, so much so that even when his own soul is withdrawn, he keeps on praising Allah" (glorified be He). [Shama'il-e-Tirmizi]

Hadrat 'Aisha has related that the Prophet (Peace be on him) kissed the forehead of 'Usman Ibn Maz'un after his death and at that time tears were rolling down his eyes.

(Shamail-e-Tirmizi)

Abdullah bin Shikhkhir reports that once he came to the Prophet (Peace be on him) while he was saying prayers. His voice was like the simmering of a (boiling) pot, since he was sobbing. [Tirmizi]

Abdullah Ibn Mas'ud has related: The Holy Prophet (Peace Be on him) once asked me to recite to him from the Quran. I said, 'O Apostle, it has been revealed to you. Am I to recite it to you?" The Apostle said: "It pleases me to hear it from others". In compliance with his command I began to recite Surah An-Nisa ( ). As I came to the verse

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا

(How will it be when We bring a witness from each people and bring you (O Muhammad) as a witness against these (people). I looked at the countenance of the Apostle (Peace be on him) both his eyes were overflowing with tears.

[Shama'il-e-Tirmizi]

Hadrat Anas (Allah be pleased with him) has related: The Apostle was once at the grave of his daughter, Umm Kulsum, tears were flowing from his eyes. (Shama'il-e-Tirmizi)

Mercy and compassion.

One of his companions came to the Prophet (Peace be on him) In his hands he had some birds chicks which were chirping. The Prophet asked him what those chicks were. The Companion said, "O Apostle! As I was passing by a bush, I heard the chirping of these chicks, so I took them away. When their mother saw this she began to circle around my head in her anguish. The Prophet (Peace be on him) said, "Go at once and put them back wherefrom you have taken them.

[Mishkāt, Ma'ārif-ul-Ḥādiṣ]

The Prophet (Peace be on him) once went to the orchard of a companion. There he found a camel bellowing with hunger. He stroked it kindly on the back, and calling its owner asked him, "Do you have no fear of Allah in the matter of this animal?" (Abu Da'ud, Ma'arif-ul-Hadis) Hadrat Abu Mas'ud Ansari (Allah be pleased with him) was once belabouring his slave. The Prophet (Peace be on him) happened to come along, and feeling grieved, said, 'Abu Mas'ud! Allah has more power over you than you have over this slave. Hearing the Prophet's words Abu Mas'ud began to tremble with fear and said, 'O Prophet of Alllah! I set this slave free in the name of Allah." The Prophet (Peace be upon him) remarked, "Had you not done this, hell fire would have touched you." [Abu Da'ūd]

Devoutness.

It has been narrated by Fazl Ibn Abbas that once he visited the Holy Prophet (Peace be on him) and he found that the Holy Prophet (Peace be on him) and he found that the Holy Prophet was having temperature and that he had tied a band round his head. The Holy Prophet (Peace be on him) said, "Hold me by the hand". He did so and the Holy Prophet walked to the mosque and taking his seat on the mimber (pulpit) said, "Call aloud for all men to gather here". He gathered the men Then after praising Allah, he said, "The Time for my departure from amongst you is near. So if I have hit anyone on the back, he may revenge himself by doing likewise. If I have slandered any one, he may slander me. Whoever has any claim against me for money or belor.gings may realize it from my money or belongings. No one should have the apprehension that retaliation will cause rancour in my heart – for rancour is against my nature and is not becoming for me. Know it well that whoever recovers his rights from me, or forgives me is dear to me and helps me to go to the presence of Allah with a happy heart. I do not content myself with making this ann-

ouncement just once; I will make it again." Thereafter he came down from the mimber. After saying his Zuhr (mid-day) prayer, he went againt to the mimber and made the same announcement. He also repeated his statement about rancour. He added, "If any one owes me anything, he may repay it unmindful of disgrace in this world since disgrace in this world is far less grave than disgrace in the next".

One of the audience got up and said, "You owe me three dirhams". The Prophet (Peace be on him) said, "I neither say that the claim is false, nor ask for an oath, but I would like to know more about this debt of three dirhams". The man replied, "One day when a beggar had come to you, you asked me to give him three dirhams". The Holy Prophet (Peace be on him) commanded him (Fadl) to give the claimant three dirhams. Then another man got up and said, "I owe three dirhams to the Baitul-Mãl (public exchequer) I had once misappropriated this amount'. The Prophet (Peace be on him) asked, 'Why did you commit misappropriation? The man replied, "I was in great straits at that time". The Prophet (Peace be on him) asked me (Fadl) to take the money from the man. Then the Holy Prophet (Peace be on him) proclaimed, "If any one is in any strait, let him ask me to pray for him (since the departure is near at hand)". A man got up and said, "I am much given to falsehood, am a hyprocrite and sleep too much." The Prophet (Peace be on him) prayed for him, "O Allah! Make him truthful by Thy Grace. Grant him perfectness of faith. Cure his excessive sleepiness". Then another man rose up and said, "O Apostle of Allah! I speak lies and am a hyprocrite. There is no sin that I have not committed." 'Umar (Allah be pleased with him) warned him against publishing his sins. The Holy Prophet (Peace be on him) said, "Umar! Hold your peace." Disgrace in this world is lighter (to bear) than disgrace in the next." Then he prayed "O Allah! Bestow upon him truthfulness and perfectness in faith, and ameliorate his condition." Another man now got up and said, "O Apostle of Allah! I am a coward, and suffer from excess of sleep." The Holy Prophet (Peace be on him) prayed for him too. After that we marked that nobody else was as brave as he was.

The Holy Prophet (Peace be on him) then went to the apartment of Hadrat 'Aisha (Allah be pleased with her), and addressed the ladies in like manner, repeating every thing that he had said before the men. A lady companion said, 'O Apostle of Allah! I am unable to control my tongue! The

Holy Prophet (Peace be on him) prayed for her. Then he proclaimed, If any one of you is apprehensive of any of his affairs, let him come forward for such prayer (since the departure is near at hand)". Consequently the Holy Prophet (Peace be on him) prayed for a number of people for various pruposes.

May Allah shower his infinite blessings on him.

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[Majma-uz-Zawa'id; Khasail-e-Nabawi]

Communion with Allan.

Hadrat 'Āisha (Allah be pleased with her) reports that the Holy Prophet (Peace be on him) remembered Allah every moment and all the time, and was ever busy in meditation. Nothing could hold him back from the contemplation of Allah. Every thing he said would be in rememberance of Allah mentioning about Paradise and Hell to encourage the desire to do good and excite fear of the consequences of evil works — all this was in rememberance of Allah. His every breath, every movement of his heart and tongue, his sitting down and getting up, his standing and his lying down, his moving about, his walking, his riding, his travelling and his stay, his eating, drinking and smelling — no act, aspect or circumstance of his life but had the contemplation of Allah inherent in it, whatever its mode might be.

His day and night prayers and devotions. From the time, the Holy Prophet woke up for Tahajjud (prayer of the past midnight) to the time of going to bed, at all times and moments, in all conditions and circumstances, in every practice and behaviour, in all conditions and circumstances, the Holy Prophet (Peace be on him) used to recite prayers. These Ad'iya Masura (Prayers handed down by traditions) comprehend all purposes and needs. He has also taught prayers for specific occasions, purposes and needs. [Madārijun Nubawah]

Faqr (Austerity) of the Holy Prophet.

Imām Qastalani (Mercy of Allah be on him) says in his Mawāhib. On the one hand it occurs in the traditions that the Holy Prophet (Peace be on him) and his Companions carried on without meals for successive days; sometimes they subsis-

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ted only on dates, at others if they could not get even these, they contented themselves with a drink of water. On the other hand it is also mentioned in the traditions that he gave his wives their maintenance expenses for the whole year all at one time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of Hajj and 'Umra or presented a whole flock of sheep to a villager. A large number of instances are also reported about some of his companions who were well-to-do persons – Hadrat Abu Bakr Siddique (the Truthful) 'Usman Ghani (the Independent) and Abdur Rehman bin 'Auf (Allah be pleased with them all) and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease, what was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eathing to eat, what was the meaning of this generosity? This is something which creates confusion in the minds of common people.

Imām Tabari (Allah be merciful to him) has explained this. It is related in Fathul Bāri, that these austerities of the Holy Prophet (Peace be on him) and the noble Companions were not due to the fact that they were really destitute and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed famishment and abstention from choice foods by the Holy Prophet (Peace be on him) and the noble Companions was only sometimes caused by lack of means, otherwise he and his Companions suffered hunger and thirst by their own choice in order to create in themselves feelings of self denial and sacrifice for others, to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of Allah and struggle for truth. [Fatḥul Bāri]

According to Hafiz Ibn Hajar (Mercy of Allah be on him) the fact is that most of the Companions led hard lives so long as they were in Mecca and when they came to Medina, the Ansars cooperated with them in every respect. They accommodated them in their own homes and made them partners in their business. Then Jihad (holy war) began. Other territories were conquered and booty began to pore in. This brought ease and prosperity to all the Companions. But they did not

spend their riches for their own comforts and luxuries; instead, they used all their financial resources for the general welfare of the Muslims.

Abu Umamah (Allah be pleased with him) has related that the Holy Prophet (Peace be on him) told him, "My Lord told me that he could transform the valley of Mecca into a valley of gold, if I so desired. But I said, 'No, my Lord! I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before Thee and remember Thee: The day on which I eat my fill, I offer thanks to Thee and praise Thee with the core of my heart".

[Fatḥul Bāri – Madārijun-Nubawah]

The Holy Prophet (Peace be on him) has said: My preceding prophets also had to face poverty and hunger. Of all the favours of Allāh (The Most High) I like this the most. Hadrat Āīsha (Allāh be pleased with her) has related: The Holy Prophet (Peace be on him) never ate his fill and he never mentioned that to any one, for he loved poverty more than riches and hunger more than satiation. Very often he would be restless the whole night because of hunger, yet this could not hold him back from fasting the next day. He would fast without eating and drinking any thing at night, although had he so desired, he could have prayed to Allah to favour him with all the riches, affluence and comforts of the world, but he always preferred poverty and hunger to luxurious living. Seeing this condition of the Holy Prophet, I would start weeping while my own condition was no better, and I would say to him,'would that we had even barely enough to eat and drink! Be there no ease and luxury, but would that we had at least enough for a simple living'. Hearing me speak thus, he said, 'O Āīsha!' What have we to do with the world? Before me, many of my brothers who were prophets of high determination came to this world. They suffered many hardships but remained patient until they met their Lord and were favoured with high position and diverse comforts. I do not like that I am given ease in this world at the cost of infinite bounties in the Hereafter. I love nothing better than to meet my friends and brothers in this very state'. Hadrat 'Āīsha adds that the Holy Prophet (Peace be on him) survived hardly more than a month after this dialogue and left us to meet his real Master.

ted only on dates, at others if they could not get even these, they contented themselves with a drink of water. On the other hand it is also mentioned in the traditions that he gave his wives their maintenance expenses for the whole year all at one time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of Hajj and 'Umra or presented a whole flock of sheep to a villager. A large number of instances are also reported about some of his companions who were well-to-do persons – Hadrat Abu Bakr Siddique (the Truthful) 'Usman Ghani (the Independent) and Abdur Rehman bin 'Auf (Allah be pleased with them all) and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease, what was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eathing to eat, what was the meaning of this generosity? This is something which creates confusion in the minds of common people.

Imām Tabari (Allah be merciful to him) has explained this. It is related in Fathul Bāri, that these austerities of the Holy Prophet (Peace be on him) and the noble Companions were not due to the fact that they were really destitute and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed famishment and abstention from choice foods by the Holy Prophet (Peace be on him) and the noble Companions was only sometimes caused by lack of means, otherwise he and his Companions suffered hunger and thirst by their own choice in order to create in themselves feelings of self denial and sacrifice for others, to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of Allah and struggle for truth. [Fatḥul Bāri]

According to Hafiz Ibn Hajar (Mercy of Allah be on him) the fact is that most of the Companions led hard lives so long as they were in Mecca and when they came to Medina, the Ansars cooperated with them in every respect. They accommodated them in their own homes and made them partners in their business. Then Jihad (holy war) began. Other territories were conquered and booty began to pore in. This brought ease and prosperity to all the Companions. But they did not

spend their riches for their own comforts and luxuries; instead, they used all their financial resources for the general welfare of the Muslims.

Abu Umamah (Allah be pleased with him) has related that the Holy Prophet (Peace be on him) told him, "My Lord told me that he could transform the valley of Mecca into a valley of gold, if I so desired. But I said, 'No, my Lord! I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before Thee and remember Thee: The day on which I eat my fill, I offer thanks to Thee and praise Thee with the core of my heart".

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إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Surely we belong to Allāh and to him we return.)
May Allāh bless him and grant him peace infinitely.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا (كتاب الشفا، مدارج النبوة، شمائل الرسول)

[Kitābush-Shifā, Madārijun-Nubawah, Shamāil]

The philosophy of the existence of human traits in his nature

Like other human beings, the Holy Prophet has had occasions to suffer hardships so that his reward be great and his position be very high. It was why he suffered from an ailment and pain, was affected by heat and cold, and experienced hunger and thirst. On some appropriate occasions he got angry and on some he restrained it. He felt weariness and exhaustion, as well as weakness and fell ill also. He also received scratches on falling off his mount. In the battle of Uhud he received wounds in the face and head, and the unbelievers of Tā'if made his feet bleed. He was given poison and was subjected to sorcery too. He used medicaments and had recourse to blood letting. After completing his term he moved to the higher world and became free from his abode of trial and tribulation. Had he not suffered bodily pain, divine properties would have been attributed to him. All the facts and events of his life are a lesson and a comfort for his Umma at the time of misfortune.

[Nashrut-Tīb]

SOME OF HIS NOBLE HABITS AND PRACTICES

After completing the Fajr (morning) prayer, the Holy Prophet (Peace be on him) would turn to the people and ask: "Is any one ill that I may visit him to enquire about his health? Has any one died that I may say his funeral prayers". On getting an answer he would do accordingly. He used to sit on the ground, take his meals on the ground and often also rest on the ground. He would visit all poor and destitute people, inquire after them and run their errands. He never looked down upon anybody. He always attended the funerals of poor people. He used to visit weak, starving and indigent people and help them. He would accept the

invitation of the humblest and poorest. He always treated his guests hospitably. He helped in works of public welfare. (Peace be on him)

Whenever he sent any of his companions as a governor or other dignitary, he would advise him to preach good things to the people, make things easier for them, present the faith to them in such a way as to attract them to it, and not to create difficulty by their orders. He respected and honoured men of knowledge and character. He treated respectable people with kindness. He treated his relations honourably and generously. He never discriminated between the high and low among his relations, and gave help readily to anyone who deserved it more. Whenever he met any of his companions he would always be the first to greet and shake hands warmly.

If he ordered a Jihad, he was invariably the first to be ready for it. On the battle field he was always in the forefront and closest to the enemy.

[Adapted from Wasā'ilul-Wusūl-ila-Shamā'il-ir-Rasūl]

FORBEARANCE AND FORBEARANCE

The Holy Prophet (Peace be on him) was most patient and forbearing when subjected to persecution. He would pardon anyone who had done him wrong and would treat kindly anybody who had maltreated him. To anyone who had refused to give to him, he would give generously. In short he always repaid evil with good. If he had two alternatives before him, he would adopt the convenient (less difficult) one, provided it was not a sin. (By his example he has permitted facility and convenience to his followers. It is also common experience that those who are inclined to ease and convenience by nature, prescribe the same for others.)

The Holy Prophet never took revenge from anyone for his own person. Apart from Jihad he never struck any man or animal a blow.

[Shamā'il-e-Tirmizī, Nashrut-Tīb)

Hadrat 'Ā'isha (Allāh be pleased with her) has related: The Holy Prophet (Peace be on him) never struck anybody with his own hand - neither a slave nor a woman (wife or bond woman) except in Jihād. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory command of Allah was disregarded, his anger would

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(Surely we belong to Allāh and to him we return.)
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invitation of the humblest and poorest [illegible] guests hospitably. He helped [illegible]

Whenever he sent [illegible] or other dignitary [illegible] to the people [illegible] to them in such a [illegible] create difficulty by [illegible] man of knowledge [illegible] people with kindness [illegible] and generous. He [illegible] and low among his relatives [illegible] one who deserved [illegible] pansions he would [illegible] hands warmly.

If he ordered [illegible] ready for it. On the battle [illegible] front and closest to the enemy.

[Adapted from [illegible]]

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The Holy Prophet never took revenge [illegible] his own person. Apart from Jihad he never struck [illegible] or animal a blow.

[Shamāil-e-Tirmidhī, Hadīth 330]

Hadrat 'Āisha (Allah be pleased with her) has related: The Holy Prophet (Peace be on him) never struck anybody with his own hand – neither a slave nor a woman (wife or bond woman) except in Jihad. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory command of Allah was disregarded, his anger would

know no bounds.

[Shamā'il-e-Tirmizī]

Once a bedouin came to the Holy Prophet (Peace be on him) and, seizing hold of his wrap tugged at it so hard that his neck was bruised, said, 'Have corn loaded on these camels of mine. If you do this, you will not be parting with your own riches or those of your father's (meaning that every thing available in the Baitul Māl belongs to the public and not to you)?' The Holy Prophet (Peace be on him) replied: I will give you nothing unless you compensate me for tugging at my wrap. The man said that he would give no compensation. But the Holy Prophet (Peace be on him) smiled and ordered corn to be loaded on the bedouin's camels.

[Khasā'il-i-Nabawi]

HUMILITY

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) used to visit sick men to inquire after their health, and to attend funerals. [Shamā'il-e-Tirmizī] He used to milk his goat and put patches on his clothes. He used to mend his shoes, (if need arose). He used to do work for the household.

[Ibn Sa'd]

He took meals with his servant and helped him in kneading the flour. He used to do his marketing himself. He was the most beneficent, just, chaste and truthful of all men.

[Madārijun Nubawah]

MAGNANIMITY

He was extremely gentle and never addressed anyone harshly, much less abused or cursed him or her. He treated even the unbeliever and the enemy courteously in the hope of winning them over, and overlooked their apparent rudeness. Inside his house he would do domestic work in covering himself with his wrap he would take care not to expose his hands and feet (probably when he was sitting). His kind disposition and impartiality were general for everybody. His anger would never get the better of him.

He did not harbour anything about his companions in his heart (against what he professed). He was not habituated

to cast shy looks. As such the question of having any ill will in the heart does not arise.

Of all the ill habits the Holy Prophet (Peace be on him) abhored the most was untruthfulness.

[Baihaqui, Ibn Sa'd]

ANXIETY FOR THE HEREAFTER

The Holy Prophet (Peace be on him) considered himself a traveller in this world having no concern with comforts and luxuries. He was thus a living example of

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

(Live in this world like a stranger or a passer-by).

[Nashrut-Tīb]

BENEVOLENCE AND GENEROSITY

Whenever the Holy Prophet (Peace be on him) received any money or charity, he would not enter his home until he had disbursed the whole of it among the poor and deserving people.

[Nashrut-Tīb]

Whenever the Holy Prophet (Peace be on him) came across a destitute person, he would give away even his meals to him or her in disregard of his own need. His beneficence and generosity had diverse forms. Sometimes he would give somebody something as a donation, sometimes as a gift. At other times he would give someone his or her right. Now and again he would buy some cloth and after paying the price would make a present of the cloth to the seller, or pay more than the named price. Often he would take a loan and pay back more than the sum borrowed. Occasionally he would accept a present and then pay a reward several times more in value.

[Madārij-un-Nubawah]

Hadrat Jābir (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) never refused to give any thing to any one asking for it. (If he had it, he would give it at once; if not, he would promise to give it some other time, or prayed to Allāh to provide it to the man by some other means).

[Shamā'il-e-Tirmizī]

He used to practise charity in various ways in spite of the fact that he himself led a hard life. Sometimes a month, or even two would pass before kitchen fire was lit in his house. Quite often he used to bind a piece of stone to his belly to quell the pangs of hunger. This austerity in the life of the Holy Prophet (Peace be on him) was due, not because of lack of means, but due to asceticism and generosity. Often he provided his wives with maintenance expenses for the whole year while retaining nothing for himself.

[Madārij-un-Nubawah]

His disposition

The Holy Prophet was very generous. He never said 'No' to anyone asking him for anything. If he had it, he would give it at once; if not, he would gently ask the man to come for it some other time.

[Ibn Sa'd]

He was true to his word. In all matters he chose ease and convenience. He took care of all his companions and often inquired about their circumstances. If he had to go out at night, he would rise, put on his sandals, open the door and step out, all so quietly as to disturb no one. Similarly, whenever he re-entered the house he would walk slowly and greet in a low tone, so that no one was disturbed in his or her sleep.

[Zād-ul-Ma'ād]

Whenever any one came to him cheerful and happy, he would hold the man's hand in his own to promote affection.

[Ibn Sa'ad]

If any one who came to see the Holy Prophet (Peace be on him) had a disagreeable name, the Holy Prophet would give him a new and better name (Ibn Sa'd).

If any one brought to him any thing - money or other things for distribution among the deserving people, the Holy Prophet (Peace be on him) would say: O Allāh! Have mercy on this man.

[Musnad Ahmad]

Whenever the Holy Prophet (Peace be on him) called on any one, he would not stand directly in front of the door but aside, either to the right or left, and announce his presence

there by the greeting 'Peace be on you'.

[Abū Dā'ūd; Zādul Ma'ād]

If he called on any one at night, he would greet in such a low voice that one who is awake could hear but a person who is asleep would not be disturbed. (Zād-ul-Ma'ād) While walking he kept his gaze fixed on the ground. If he accompanied a group of men he was always behind them. He was always the first to greet anyone appearing before him. He would sit humbly, and take his meals sitting like humble and poor people. He used to entertain his special guests personally. (Zād-ul-Ma'ād)

He generally remained silent and would not speak unless necessary, but when he did speak, he spoke so clearly that the hearer could follow it well. His speech was never so lengthy that the listener would get bored, nor so short that the matter would remain inconclusive. He never spoke or did anything in a harsh manner, for he loved to be gentle. He always treated his visitors with due regard. He never interrupted while anyone was speaking, but if the man said anything against the Sharīah (revealed law) he would stop him or leave the place. He valued every favour of Allāh very highly. (Nashrut-Tīb)

He would not get annoyed if anyone broke or spoiled anything. But he did become indignant if there was any thing against the faith. [Nashrut-Tīb]

He never lost temper about any personal matter nor did he ever revenge himself on any one. If he was annoyed with one, he would turn away his face but would never express displeasure in words. When pleased he would lower his eyes. He was extremely modest - indeed more modest than a virgin behind her veil. Because of his deep modesty he would never stare at anyone's face. [Ibn Sa'd]

If by chance anyone received an injury at his hands, he would, without hesitation, offer an opportunity for taking revenge or would present something in recompense.

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If any poor man or a maid or an old woman wanted to have a word with him, he would stand aside, off the road, or would sit down there to listen to the person. He would inquire after the health of any sick person and would always accompany a funeral procession. [Ibn Sa'd]

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He was so unassuming by nature that he enjoined it

upon his Umma not to elevate him beyond his status.
لَا لَاتَطْرُوْنِيْ [Zād-ul-Ma'ād]

When he came across his companions, he would shake hands with them and would pray for them. [Nasāi]

If he intended to call someone whose name he did not know, he would say: O Abdullāh! (Servant of Allāh) (Ibn Sa'd). While walking he would not look to his right or left. (Hākam-Ibn Sa'd)

The Holy Prophet (Peace be on him) consoled and comforted everybody. He never treated any one harshly. He defended himself against his cruel and mischievous foes with propriety but treated all with courtesy. Every-thing he did was according to well thought out plan. He remembered Allah constantly. If he went to a gathering, he would sit down wherever there was room. When addressed by several people, he would reply to everyone in turn. [Nashrut Tīb]

For a complete recitation of the Holy Qurān, he never took less than three days. [Ibn Sa'd]

The Holy Prophet (Peace be on him) never forbade anyone from doing what was permissible (by the law of faith). If any one asked him for something which he was in a position to give, he would say yes, otherwise he would remain silent. [Ibn Sa'd]

Hadrat 'Āisha (Allāh be pleased with her) has related that there was no one equal to him in nobility of character. Whenever called by anybody, a companion or a member of the family, he invariably answered with لَبَّيْكَ (Here I am at your service). [Zād-ul-Ma'ād]

He used to say the voluntary prayers in privacy so that prayers to that extent might not be trying for the Umma to follow. [Zād-ul-Ma'ād]

The Holy Prophet (Peace be on him) has said: "I have made a convenant with Allāh (the Most High) that if I abuse or curse anybody, my abuse should become an expiration of his sins and a means of access to Allāh" (Zād-ul-Ma'ād).

If he once began to do something good, he would make it a regular feature. [Abū Dā'ūd]

If he lost his temper while standing, he would sit down, if sitting he would lie down (to dissipate his anger). [Zād-ul-Ma'ād Ibn Abiddunyā]

Hadrat 'Āisha (Allāh be pleased with her) has related

that the Holy Prophet (Peace be on him) used his right hand for performing ablution, eating and drinking and the left hand for abstersion and other such duties. [Zād-ul-Ma'ād; Abū Dā'ūd]

It was a habit of the Holy Prophet (Peace be on him) that if any of his companions met him and stopped on the way, he himself would also stop and not move until the man took leave of him. If any one wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so. (Ibn Sa'd)

According to a tradition, he never turned his face from any body unless the man himself turned his own face. If any body wanted to whisper something to him, he would turn his ear to him and would not turn it away until the man finished his say. (Ibn Sa'd)

Whenever the Holy Prophet (Peace be on him) passed by children, he would greet them. [Zād-ul-Ma'ād]

Hadrat Alī (Allāh grant him honour) has related: Anybody coming face to face with the Holy Prophet (Peace be on him) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him. [Nashrut-Tīb]

When pleased, the Holy Prophet (Peace be on him) would lower his eyes.

If he came to know of some failing of any one he would not say, 'what is wrong with this man that he does so and so?, but rather; what is wrong with the people that they do so and so?' [Shamāil-e-Tirmizī; Abū-Dā'ūd]

He would say only such things as would get a reward from Allah. If any stranger came to him he would take care of him. He treated all and sundry so well that every body thought he loved him the most. If anyone talking to him sat down, the Prophet would not rise until the man himself rose. [Nashrut-Tīb]

Hadrat Abu Hurairah (Allāh be pleased with him) has related: "Whenever the Holy Prophet (Peace be on him) was thoughtful he would raise his eyes to the heavens and say, 'Glorified be Allāh! and when deeply engrossed in praying and shedding tears, would ejaculate, 'O Thou art Alive and Eternal.' [Tirmizī]

In another tradition it is related that whenever in a gloomy mood, he would often stroke his beard or comb it with his fingers and say:-

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

(Allāh suffices me. He is the best guardian). [Zād-ul-Ma'ād]

PART III

Distinguishing features of the Mode of Life of
THE HOLY PROPHET
(Peace be upon him)
THE BEST OF MANKIND
The Mercy for the Worlds

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَاصَاحِبَ الْجَمَالِ وَيَاسَيِّدَ الْبَشَرْ مِنْ وَّجْهِكَ الْمُنِيْرِ لَقَدْ نُوِّرَ الْقَمَرْ

لَا يُمْكِنُ الثَّنَاءُ كَمَا كَانَ حَقُّهٗ بَعْدَ از خُدا بزرگ توئی قصہ مختصر

O possessor of beauty, O leader of mankind!
The moon owes her light to your resplendent countenance.
To praise you befittingly is beyond human attainment.
Briefly said, you are next to Allāh, the most transcendent.

صَلَّى اللّٰهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كَثِيْرًا

May Allah shower His infinite blessings
and greetings on him.

The Seminary of True guidance & direction. The edifying and blissful assemblies of the Holy Prophet (Peace be on him).

His assemblies used to be gatherings of composure and knowledge, resolution and fortitude, modesty and peace. There, voices were not raised, no one's honour was sullied and no one's errors were publicised.

Those attending his assemblies turned to each other with modesty due to piety. They respected the elders, treated the juniors with kindness, helped the needy and sympathized with the homeless. [Nashrut-Tīb]

Hadrat Zaid-bin Hārisa (Allāh be pleased with him) has related, 'I was a neighbour of the Holy Prophet (Peace be on him). Whenever he received a Wahy (revelation) he would send for me. I would come and write it down. (He treated us with highest consideration and without the least reservation). He would converse just as we did (i.e., did not confine the conversation to matters of the Hereafter only, and would not even like to hear about worldly affairs). When we turned our attention to the Hereafter, he would also talk of the Hereafter. Elucidating, when there was a discourse about the Hereafter, he would dwell on the subject in detail and when every-day affairs like eating and drinking were discussed, he too would speak of the same. The etiquette of eating and drinking, varieties of delicious dishes, their wholesomeness or harmfulness — every-thing would be discussed. [Khasāil-e-Nabawi]

When he sat together with his companions he, in order to avoid any distinction, would not stretch his knees beyond those of others. [Zād-ul-Ma'ād]

He did not like the person making an inquiry about anything while he was standing and would look at him with surprise.

If any-body put to him a question while he was busy explaining the point to someone else he would continue his discourse until he had finished it as if he had not heard the question at all. Having completed the discourse, he would turn to the person, inquire his point and would reply to it.

In a gathering of his companions, he would sit amidst them. While discussing a point he would address the audience by

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turning his face sometimes this way and sometimes that way, so that every-body present there could have a look at his noble countenance.

In a gathering he would sit with his knees up and the bottom of his feet on the gound with his arms round his legs and at times with his hands under his arms. This was his usual manner of sitting – token of simplicity and modesty. Sometimes he sat with his feet drawn under him. Sometimes he used to squat. [Nashrut-Tīb]

While sitting down or getting up he would constantly remember Allah. He never chose any particular place for himself, and never insisted on sitting only there, much less ask anyone already sitting there to vacate the place for him. He forbade others also from specifying a place for themselves. Whenever he joined a gathering, he would sit down at the end of it. He asked others to do likewise. He would give everyone of those sitting with him his due share of attention and address. He would address everyone individually so that the man thought himself the most favoured.

If anyone, for his own sake sat or remained standing with him. the Holy Prophet would remain bound with him until the person himself got up.

If anyone asked him for something he would not allow him to go away without satisfying his need or would express his inability courteously.

His pleasing disposition and civility were usual for all Muslims. It could not be otherwise, as he was their spiritual father. And in the matter of rights, every one, in his view, was equal. They were, however, distinguishable on the basis of taqwā (fear of Allāh) i.e. one who was more righteous received preference. In all other respects they were considered on a par and had equal rights. [Traditions from Hasan Ibn Alī;(Allāh be pleased with him].

BEHAVIOUR TOWARDS PEOPLE IN HIS COMPANIONSHIP.

The holy Prophet (Peace be upon him) was all the time cheerful, had gentle manners and was easy to propitiate. He was harsh neither in manners nor in words. He neither spoke loudly nor said any thing improper. If any body desired any.

thing which was to his disliking, he would overlook it (i.e. would not take him to task) and would not interrogate him (explicitly) but would keep mum. He had kept himself clear from three things; (1) false professions (2) talkativeness, and (3) unfruitful talk. He had similarly secured others in three respects. He neither talked ill of any-one, nor disgraced any-one, nor found fault with any-one. He would say only those things as could be expected to bring Sawāb in return. When he spoke, all those in his company would sit bowing their heads as if birds had perched on their heads, and nobody would speak until he had finished. They never entered into any dispute in his presence. If any-one was speaking to him, every-one else would remain quiet and no one would interrupt. The point of view of everyone in the gathering was heard with as much attention and willingness as was paid to the man who had the opportunity to speak first (i.e nobody was ignored). The Prophet laughed at every-thing which made others laugh, would express surprise at what surprised others, and thus participated with those present upto the permissible limit. He would be forbearing at the unmannerly talk of the strangers. His maxim was: Help anybody who asks for help.

If anybody praised him he would not appreciate it. However, if any-one praised him in return for any act of benevolence he would allow it only to the extent that it did not cross the limits. He would not interrupt any-one so long as he was pertinent. If any-body was unmindful of the limits he would either ask him to put an end to it or would himself do so by getting up. [Nashrut-Tīb]

ACTS OF GENEROSITY

The Holy Prophet (Peace by on him) kept himself clear of meaningless talk. He consoled the hearts of people and did not allow differences to develop among them. He would request the men of position belonging to other nations and communities and appointed such men as chiefs of their own people. He enjoined people to abstain from harmful conversation. At the same time he guarded himself against the mischief of such conversation without any effect on his geniality and courtesy. He would also keep himself informed of all the happenings amongst the people (in order to help the oppressed and prevent the activities of mischief mongers). He would appreciate and

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uphold good deeds and condemn evil.

[Nashrut-Tīb]

INITIATIVE IN SALUTATION

It was a gesture of his hospitability that he was always the first to greet anyone coming to him with a salutation and also returned the salutations of his visitors. This is to be taken as tidings for those who visit his hallowed grave inasmuch as he possessed this virtue in his temporal life, it is probable that even now every-body visiting his grave would be favoured with his salutation. There have indeed been some chosen people who were favoured with salutation from the Holy Prophet (Peace be on him) and they heard the same with their own ears as a miracle. Doubtlessly, the Holy Prophet (Peace be on him) has been a mercy for his Umma during his life and continues to be so even after his death. May Allāh bless him infinitely

[Madārij-un-Nubawah]

MANNER OF CONVERSATION

[From the traditions reported by Hasan Ibn Alī – Allāh be pleased with him]

The Holy Prophet (Peace be on him) was all the time anxious about the Hereafter. He never relaxed and never spoke unless it was necessary. His silence used to be long. He used to speak distinctly from beginning to end. His speech was comprehensive with few but meaningful words. His discourses made a clear distinction between right and wrong without being irrelevant or sketchy. His nature was congenial free from harshness and he never addressed any-one disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never praised or found fault with any eatable. (He did not find fault with it because it was a blessing and did not speak highly of it as this is more often due to greed and pleasing taste).

Nobody could face his anger when anybody opposed any righteous thing until he was able to establish the truth. He never lost temper for his own person nor revenged himself. If he had to point to something during speech he would move his whole arm. If he had to express surprise at any-thing,

he would stretch his hand and turn it so that the palm was visible. While speaking, he would strike the palm of his left hand in the thumb of his right hand. When angry, he would avert his face or change from one side to the other. When pleased he would look forward with modesty. His laughter was often only a smile and the teeth that became visible looked (white) like hail-stone.

[Nashrut-Tīb; Shamā'il-e-Tirmizī]

The Holy Prophet (Peace be on him) knew all the dialects of Arabia. Umm Mō'id (Allāh be pleased with her) has related that he was elegant and clear in his speech. He was neither taciturn so as to keep mum over important matters nor so talkative as to indulge in random talk. He was remarkably eloquent. [Nashrut-Tīb]

Hadrat Jābir bin Abdullāh (Allāh be pleased with him) has related that the conversation of the Holy Prophet (Peace be on him) was very clear and according to Hadrat Āisha (Allāh be pleased with her) the Holy Prophet (peace be on him) used to speak in such a manner that one could count the words if he so desired. [Nashrut-Tīb]

Hadrat Āisha has related that like ordinary people, the Holy Prophet (Peace be on him) did not speak rapidly, running his words into one another, but enuciated each syllable distinctly so that what he spoke was imprinted in the memory of those who sat beside him. [Shamā'il-e-Tirmizī]

Hadrat Anas (Allāh be pleased with him) has reported that the Holy Prophet (Peace be on him) would (sometimes) repeat his words (if necessary) even thrice so that these could be grasped well. [Shamā'il-e-Tirmizī]

If a mention of the details of any matter was considered indecent, the Holy Prophet (Peace be on him) spoke about it metaphorically.

While the Holy Prophet (Peace be on him) spoke, he had a smile on his tips as well as a pleasing disposition.

[Nashrut-Tīb]

STYLE OF PREACHING

When the Holy Prophet (Peace be on him) had to deliver a sermon in the mosque, he stood leaning on his staff and if he did so in the battle field, he used to lean on his bow. Specific and brief sittings were held for sermonizing almost after every

prayer but such a sitting was a special feature after finishing the morning prayer, and such a meeting was often held at his bidding for the general benefit of the people.

If he wanted to lay special emphasis on any point during a sermon, he used to swear with these words: "I swear by Him in whose hand is my soul."

MANNER OF SILENCE

Four things underlay his silence: (1) forbearance (2) insight (3) considerateness and (4) meditation. He was considerate in this respect that he took note of every one in the gathering and listened to them with equal attention. His meditation was confined to the eternal and the mortal i.e. the perishability of this world and the everlastingness of the next. He had combined forbearance with patience i.e., self control. It was why nothing could enrage him to the extent of losing balance. His insight embraced the following four things: (1) Adopting good things, so that others should follow him; (2) abstaining from evil things so that others should also do so; (3) deliberating on such matters as would be beneficial to his Ummah and (4) directing his efforts to such matters as would make the Ummah prosper in this world and also in the hereafter.

[Nashrut-Tīb]

ADMINSTRATION OF AFFAIRS

He carried out every thing with moderation so that there was no maladministration (i.e., some time he did like this and some time like that). He guided people expediently. He did not ignore this aspect under the apprehension that if they were left to themselves then some would lose interest in the religion or some having become over active would get fed up with the religion. He had perfect discipline for all circumstances. He never fell short of justice and at the same time never overstepped the limits towards injustices. According to him, the most honourable was the one who was a well wisher of every person and that person received the high precedence who sympathized with the people and helped them most. [Nashrut-Tib]

HOME TIME TABLE
(Division of time)

Hadrat Hasan (Allāh be pleased with him) has on the authority of his father, Hadrat Alī (Allāh be pleased with him) narrated as follows:

'Obviously the Holy Prophet (Peace be on him) had to be at home for his personal needs (e.g., meals and rest). This was of course, under the authority of Allah.

So when he was in his harem he divided his time in three parts.

i) One part for ibadah (acts of devotion);
ii) One part for discharging his social obligations to his family. (This including cheerful conversation); and
iii) One part for giving rest to his own person.

Then he would further divide his own share between himself and other people (i.e., he would utilize its greater part in the matters relating to Ummah. He would spend this time with chosen companions discussing matters of common interest. In this way, although every-body was not admitted but shared the benefit as the distinguished persons who were present during these discourses transmitted to others what they heard from the Holy Prophet (Peace be on him). He did not hold back any thing from the people; neither the religious commands nor worldly resources. On the other hand he extended the benefits of all kinds to every-body without hesitation. During this time he received men of learning and practice and among them also precedence was given to those who were religiously eminent. Out of these people, some one would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the Ummah. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that those of you who were present should pass on (what they have learnt) to those also who were absent. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due to purdah, old age or distance, for whoever conveys the problem of such a person to a man of authority, Allāh would, on the day of Judgement, keep him steadfast on the

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path-way to Paradise.

The discourses of the Holy Prophet were confined to these (religious) matters and no other topic was entertained (i.e., he would not lend ear to use less talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and they returned after having taken something (i.e., besides the benefit of knowledge, he (necessarily) offered them one thing or the other to eat) and they finally came out as guides (Theologians).

[Nashrut-Tīb]

PRIVACY

The Holy Prophet (Peace be on him) had made it a point not to enter his house all of a sudden and disturb the peace of mind of his family members. He would rather come in such a way that they knew about it in advance. First of all he would salute and inquire about some thing or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him. It has also been reported that on entering his house he would recite the following supplication :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَفَانِیْ وَاٰوَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ وَسَقَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ مَنَّ عَلَیَّ فَاَفْضَلَ عَلَیَّ اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

Praise be to Allah, who has sufficed me in all my needs and has provided me with shelter. Praise be to Allah, Who has given me food and drink. Praise be to Allah who has bestowed favours on me. O Allah! I supplicate Thee to save me from the Fire (of Punishment).

Besides, it has been recorded that he told Hadrat Anas (Allāh be pleased with him); When you go to your family, salute them. This will bring blessings for you and your family.

[Zādul Ma'ād, Shamāil-e-Tirmizī]

(2) Hadrat Al-Aswad (Allāh be pleased with him) has narrated: I asked Hadrat Aisha (Allah be pleased with her), "what did the Holy Prophet do while he was among his family members?" She replied, "He used to assist the family members in house keeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes." [Nashrut-Tīb] (This does not, of course, preclude his participation in other matters and occupations). [Musnad Ahmad]

(3) The behavior of the Holy Prophet (Peace be on him) with his family members and servants was excellent. He never reprehended and dealt with any one harshly. The Holy Prophet (Peace be on him) was extremely careful that no inconvenience was caused to his family members.

(4) While he was with his wives, he would treat them with great tenderness and regard. He conversed with them cheerfully. [Ibn Asākar]

(5) While the Holy Prophet (Peace be on him) was indoors, he occupied himself in house keeping, never sitting idle without work. He carried out petty house jobs himself, e.g., cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the bazar to make purchases which he brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes.

[Zād-ul-Ma'ād; Madarij-un-Nubawah]

THE DEMEANOR OF THE HOLY PROPHET
(Peace be on him)

While going to sleep and getting up He used to go to bed early and got up just after midnight. He would then clean his teeth with tooth brush (miswak), perform ablution and offer prayers to the extent destined by Allah. In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering Allāh he fell asleep. At sleeping time, he never ate to his fill. He never slept on the ground nor had a fat bedding. On the other hand he used a leather mattress filled with the bark of date palm. He would rest his head on a pillow and would sometimes place his hand under his cheek and it is best to sleep on the right side. [Zādul Ma'ād]

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. In other words, the Holy Prophet (Peace be on him) slept as well as kept awake. It was customary for the Holy Prophet (Peace be on him) in offering voluntary prayers and other devotions that he used to go to sleep and then get up for prayer and again went to sleep. In this way he

went to sleep and got up many a time. As such anyone who wanted to see him awake could see him like that and any one who wanted to see him asleep could also see him in that state. [Zād-ul Ma'ād; Madārij-un-Nubawah]

HIS BEDDING

It has been reported by Hadrat Imām Bāqir (Mercy of Allāh be on him) that on being asked what sort of bedding the Holy Prophet (Peace be on him) had in his house, Hadrat Āisha (Allah be pleased with her) replied, 'It consisted of a leather mattress filled with the bark of date palm.' On being asked the same question, Hadrat Hafsa (Allāh be pleased with her) replied, 'It consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet (Peace be on him) to sleep on. Once I though that if I folded it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet (Peace be on him) asked me, 'what was it that you spread for my bed last night?' I replied, 'It was the usual piece of canvas, only I had folded it fourfold to make it softer.' The Holy Prophet (Peace be on him) said, 'Let it be as it was before. Its softness prevented my saying the tahajjud (midnight) prayer last night." [Shamā'il-Tirmizī]

It is related in a number of traditions that his bed was sometimes a piece of canvas and sometimes only a mat made of palm leaves.

In a number of traditions it has been reported that whenever the noble companions of the Holy Prophet requested him to have a soft bed, the Holy Prophet (Peace be on him) used to say, 'What have I to do with worldly ease and comfort. I am like a wayfarer who treading his path sits in the shade of a tree for a little rest and after a short while sets out again." [Khasāil-e-Nabawi]

Hadrat Aisha has related: Once a woman of the Ansār saw that the Holy Prophet (peace be on him) had spread his mantle for bedding. She made a bedding filled with wool and sent it to me for the use of the Holy Prophet (peace be on him). When the Holy Prophet (Peace be on him) came and noticed it, he asked what it was. I told him that it had been sent for him by a certain woman of the Ansār. He directed it to be returned to her at once. As I liked it,I was not willing to return it, but the Holy Prophet (Peace be on him) insisted and said,

'If I so desire, Allah (magnified be His glory) can move mountains of gold and silver for me.' So I returned the bed.''

Hadrat Abdullah Ibn Mas'ūd (Allāh be pleased with him has reported: "I once came to the Holy Prophet (Peace be on him) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this I began to weep. The Holy Prophet (Peace be on him) asked me what it was that made me cry. I said, 'O Apostle of Allāh ! The Caesar and Kisrā rest on beds of velvet and silk and yourself on this mat!' The Prophet said, 'There is nothing to lament. For them is the comfort of this world and for us that of the Hereafter.' [Khasā'il-e-Nabawi]

It has been related by Hadrat Āisha that the Holy Prophet (Peace be on him) used to say his prayers on a mat of palm leaves. (Ibn Sa'd)

MANNER OF REST

Hadrat Barā' (Allah be pleased with him) has related that while resting the Holy Prophet (Peace be on him) used to place his right hand under his right cheek and recite the following supplication:

رَبِّ قِنِیْ عَذَابَكَ یَوْمَ تَبْعَثُ عِبَادَكَ

'O Lord! Save me from Thy punishment on the Day of Resurrection' [Shamāil Tirmizī]

Hadrat Huzaifa (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) used to recite the following supplication on going to bed:

اَللّٰھُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیَا

(O Allāh! with Thy name I die and live).[Shamā'il-i-Tirmizī]

When he woke, he used to recite:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ

(All praise is to Him who after putting us to death enlivened us and we have to return to Him).[Khasā'il-e-Nabawi]

Hadrat Āisha, the truthful (Allāh be pleased with her) has related: When the Holy Prophet (Peace be on him) went to bed at night, he used to raise his hands as in Du'ā' (supplication) and recite Suratu'l-Ikhlās, Suratu'l-Falaq and Suratu'n-Nās - Chapters 112, 113 & 114 (the last two are

called (مُعَوِّذَات "The Seekers of Revenge") and blow into his hands which he passed over his body lightly touching each and every part within his reach - first the head, then the face and the front part of the body and then the rest of it. This he did thrice. [Shamā'il-e-Tirmizī]

It is authentically reported that the Holy Prophet (peace be on him) used to recite other invocations also before going to sleep. His reciting other Surahsof the Qurān is also established.

According to another tradition, the Holy Prophet (peace be on him) is reported to have said that whoever goes to sleep while reciting any of the Surahsof the Holy Qurān, Allāh details an angel to guard him from all harms till he wakes up.

Recitation of the three above mentioned Surahs(112, 113 and 114) is explicitly established by the Holy Prophet's own practice. Besides, recitation by him of Musabbiha i.e. the Surahs beginning with *Sabbaha, Yusabbihu* etc.) is also mentioned. Regular recitation of Surah 32 (الٓمٓ سَجۡدَة) and 77 (تَبَارَكَ الَّذِي) too has been reported. Recitation of the Ayat-ul-Kursi (Verse 255 of surah 2) and the last two verses of surah 2 is also recorded (Fathul Bārī - Khasā'il-Nabawī).

A Companion of the Holy Prophet (peace be on him) has narrated that the Holy Prophet (peace be on him) directed him to recite Surah 109 before going to sleep as a regular feature. In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet (May peace be on him). [Fathul Bārī - Khasāil Nabawi]

Haḍrat Anas (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) used to recite the following prayer on going to bed:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ مِمَّنْ لَا كَافِیَ لَهٗ وَلَا مُؤْوِیَ (ترمذی)

(All praise is for Him who caused us to eat, met all our needs and favoured us with a shelter, for there are many who have none to fulfil their requirements and afford them a refuge).

OTHER OCCUPATIONS

The Holy Prophet (peace be on him) used to sleep on a leather mattress stuffed with the bark of the date-palm, or

on ordinary mat, or on a piece of convas or leather or sometimes on a bedstead plaited with rush strings. At home he sometimes sat resting on a pillow. [Zād-ul-Ma'ād]

The Holy Prophet (peace be on him) liked the convas on which ne rested to be folded only once and during sleep, the sound of his breathing was quite noticeable.

He used to rest on his back with one leg lying over the other but in such a way that those parts of the body which are required to remain covered are not exposed but he has forbidden to rest in this manner if there is such a likelihood. [Zadul Ma'ad]

The Holy Prophet (peace be on him) never slept before the Ishā'(night) prayer.

He never slept in a house in which a lamp has not been lit.[Zadul Ma'ad]

If the Holy Prophet (peace be on him) intended to take rest while he was in a state of uncleanliness (needing a Ghusl - bath), he would wash the unclean parts and then perform ablution. [Zādul Ma'ād]

It was usual for the Holy Prophet (peace be on him to perform ablution before going to bed.

If he happened to wake up during any part of the night, he would wash his hands before going to sleep again. [Zādul-Ma'ād]

Before going to sleep he used to change his *tahband,* put off his tunic and hang it, then he would dust the bedding with a piece of cloth. [Zādul Ma'ād]

At night, a wooden vessel was kept under the bedstead. If he woke up at night, he would pass water in this vessel.

An antimony container was always placed at the head of the bed. He used to apply antimony at sleeping time. The colour of the antimony container was invariably black. When he used the antimony he would apply the needle thrice to each eye and sometimes only twice and then one measure to both eyes. (Ibn Sa'd)

At bed time, the Holy Prophet (peace be on him) used to discuss odd maters with his family members, sometimes about the household affairs and sometimes Muslims in general. [Nashrut Tīb]

THE BELONGINGS OF THE HOLY PROPHET

(Peace be on him)

He owned a coat of mail, bows, arrows, spears and shields.

He had also three gowns which he used on occasions of *Jihād* (religious warfare).

He had a staff which he used to carry it while walking about. He used it also as a support for riding, and hung it from his seat on the camel.

He had a wooden cup with hooks attached to it. He had a glass cup, too. He had another cup which was kept under his beadstead to be used for discharging urine during the night. He possessed a small water skin and a stone jug which he used for performing ablution. There was also a trough for washing clothes and another trough for washing hands. He had an oil container and a pouch for his looking glass and comb. His comb was made of teak wood. He had an antimony container and while going to sleep he used to apply the antimony thrice in each of the eyes. ASMAD is a superior quality antimony which he liked much and highly recommended to others. The pouch contained also two pairs of scissors and a *miswāk* (a softened fibrous twig for cleaning the teeth). In addition he possessed a big cup like vessel which had four hooks. Four persons handled it. He had a vessel for measurement. The legs of his bedstead were made of teak wood. He had a club also. His bedding was made of the date-palm. This is all that the Holy Prophet (peace be on him) possessed as related in various traditions.

[Zād-ul-Ma'ād]

HIS LEGACY

Hadrat 'Aisha (Allāh be pleased with her) has related that the Holy Prophet (peace be on him) left neither *dinars* nor dirhams, neither a goat or a camel. In another tradition from Umar ibn Hāris (Allāh be pleased with him) the Prophet left nothing save a few weapons, a mule and a small plot of land, which had, in fact, been already given away as *sadaqa* (charity). [Kitabush-Shifā]

It has been related by Hadrat Anas (Allāh be pleased with him) that the Holy Prophet (peace be on him) performed *hajj* riding on an old saddle covered with a piece of coarse woollen material not worth more than a few *dirhams*.

On this occasion he prayed as follows:

O Allah! Do make this a real *hajj* free from ostentation and hyprocrisy.

He had performed this *hajj* when the treasures of the world lay open at his feet and he had with him one hundred camels for sacrifice. [Kitabush-Shifa]

THE BENEFACTOR OF MANKIND'S EXCELLENT TREATMENT OF HIS WIVES

Allāh (magnified be His Glory) had provided the Holy Prophet (peace be on him) with special ways and means to enable him to achieve the objectives of both his public and family life. Accordingly there were two groups who served to transmit methodically and scrupulously the details of every aspect of the Prophet's life for the guidance and instruction of the mankind.

The first group consisted of the noble Companions (Allah be pleased with them all) and the second being that of the Mothers of the Faithful, (Allah be pleased with them all). They have furnished to the Ummah an unembellished record of the Holy Prophet's habits, customs and even practices of his family life so that this bright aspect of his holy life may become a beacon light for men inclined to acquire dignity and virtue.

HIS MANNERS WITH HIS WIVES

CONJUGAL LIFE

The Holy Prophet (may peace be on him) was scrupulous in maintaining a treatment of justice and equity towards his wives without making any discrimination among them. But so far as love is concerned, he used to say: "O Allah! All things over which I have control, I have divided equally among them. But do Thou not condemn me for that which is beyond my sway." (By the former were meant social obligations and by the latter love and attachment).

The Holy Prophet (May peace be on him) resorted to divorce also but withdrew it. He also exercised Īlā' (Vow for separation from a wife for a certain period) so far as his wives were concerned.

His way of living with his wives was the best model of decency and excellent manners. He would rest against the knee of Hadrat Āisha and would also recite the Holy Qurān in this position. Sometimes it so happened that when she

was in menstrual period, he would still associate with her even when he was fasting. All this was the outcome of his kindness and graceful manners to his wives. When he proposed to undertake a journey, he would draw lots between his wives and whose name was drawn would then accompany him. Thus no one would have reason to grumble.

The Holy Prophet (peace be on him) used to say: The best among you is he who treats his wife best. My behaviour with my family members is best of all of you.

Everyday after Asr prayer, he used to visit all his wives. He would sit with them, inquire about their health and other matters. At night fall he would go to the wife whose turn it was and pass the night there.

Hadrat Āīsha has related that he was so particular in observing the turn that he never gave preference to one over the other. It seldom happened that he failed to visit his wives every day. Hadrat Safiya (Allāh be pleased with her) once said to Hadrat Āīsha (Allāh be pleased with her): 'If you can win the favour of the Prophet for me, I shall gladly yield my turn to you'. She agreed and accordingly came to him on the day of Hadrat Safiya's turn. He asked, 'Āīsha! How is it that you have come today? Go back it is Safiya's turn'. She replied, 'It is the favour of Allāh. He bestows it on whom He will;' and related the whole story. The Holy Prophet (peace be on him) was thus conciliated with Hadrat Safiya.

The Holy Prophet (peace be on him) used to visit his wives at anytime during the night, in the early hours as well as in the last hours. Sometimes he used to go to sleep after taking bath and sometimes after *wuḍū'* only. The Holy Prophet (peace be on him) used to invite girls from the Ansār to play with Hadrat Āīsha and he also joined them in allowable matters. As and when Āīsha drank water, he would take the cup from her and drink from it putting his lips on the place from which she had been drinking. Similarly when she chewed meat from a bone, he would take the bone and chew the remaining portion beginning from the very point from which she had been eating.

It is related that once he competed with Hadrat 'Aisha in a race and both of them ran together. Hadrat 'Aisha won the race'. After some years, they ran together again. This time the Prophet won. The reason was that on the first occasion, Hadrat Āīsha had normal body, but on the second

occasion she had grown bulky. The Holy Prophet (peace be on him) said, "By winning today, I have equalised your winning before." [Madārij-un-Nubawah]

On occasions when the wives of the Holy Prophet told tales or narrated past events, he listened attentively and at times, he mentioned events from his own life. Hadrat Āīsha (Allah be pleased with her) has related: "He used to sit amongst us talking and laughing in such a way that we would not feel that he was a resolute prophet. But if some religious issue cropped up or it was time for prayer, then he appeared to be a different man altogether."

There was no restriction on the wives in the matter of eating and wearing. They ate and wore whatever they liked, though due to hard circumstances wholesome food was not available. The Holy Prophet (peace be on him) did not like gold or silver ornaments for the members of his family. In those days, ivory trinkets were in vogue. He advised the wearing of such ornaments. He desired his wives to remain neat and clean. He never reproached them nor even addressed them in a harsh or disagreeable tone. If there was anything to his disliking.

Hadrat Āīsha (Allah be pleased with her) has related that the Holy Prophet would enter the house with a pleasing disposition and a smile on his lips. [Uswa-e-Hasana]

CERTAIN EVENTS

It has been related by a man of Bani Sawā': I asked Hadrat Āīsha about the disposition of the Holy Prophet (peace be on him). She replied, 'Do you not find in the Holy Qurān? You are of a high standard of character (meaning that the Qurān bears testimony that his disposition was of the highest standard. This description of his manners is enough). Then I asked her to tell me something about it which may come as a commentary on this verse. Hadrat Āīsha said, "Once I cooked some food for him and Hafsa also did the same. I asked my maid-servant to go (and see) if Hafsa brings meals and serves it before mine is served. Hafsa brought the meals and my maid-servant upset the plate, which fell down and was broken. (However the food fell on the piece of leather spread for serving meals and the eatables were not wasted). The Holy Prophet (peace be on

him) collected the food and told Hafsah "Settle your account with 'Āisha i.e. take a plate in replacement of your one. Note: The intention behind compensation was to comfort Hafsah (Allāh be pleased with her) so that she may not have the impression that the Holy Prophet (peace be on him) had tolerated the action of Hadrat 'Āisha. Giving so much consideration to such petty matters is a positive proof of his extreme kindness, civility and far-sightedness.

Hadrat 'Āisha (Allāh be pleased with her) has related: I brought some *harīra* (a preparation of dry fruits, milk and sugar) which I had prepared for him. I asked Sauda, who happened to be there, to join us but due to some reason she refused to take. I told her: 'Either you eat or I shall apply it on your face. Still she did not agree. So I took some harīra in my hand and applied it on her face. The Holy Prophet (peace be on him) saw this and laughed. Then he pressed me with his hand, (so that I might not be able to resist) and directed Hadrat Sauda to do the same and accordingly she also applied the paste on my face. The Holy Prophet (peace be on him) then laughed.

[Jami-ul-Fawaid of Mouslī]

Note: This is a clear indication of his civility and the love and good relationship among his wives.

HADĪS: It has been related by Hadrat Āisha (Allāh be pleased with her). One night the Holy Prophet (peace be on him) left me and went out. I under the impression that he might have gone to one of his other wives, although this impression was neither sound nor warranted in the light of his self-imposed practice, even if justice in this matter was not an obligation on his part. Hadrat Āisha could not reasonably have been suspicious but was helpless against nature. So she attributed it to jealousy which is natural. [Nashrut-Tīb]

Then he returned and seeing what I was doing in nervousness, said, Āisha what has happened to you? Are you jealous? I replied, There is no reason why a loving one like me should not be jealous of loveable one like you". The Holy Prophet (peace be on him) said, your Satan seized you". I asked him, "O Apostle of Allah! Is there any Satan with me?" He replied, 'Yes. (It is not particular to you). Every one has a Satan with him'. I asked, "with you too, O Apostle of Allāh! He replied, "Yes. But my Lord (Exalted be His Glory) has provided me with requisite assistance to face the Satan so

much so that I am immune now". (or, according to another tradition the Holy Prophet is reported to have said that the Satan accepted Islām).

Hadrat Āisha (Allāh be pleased with her) has related: Whenever the Holy Prophet (peace be on him) spoke about Hadrat Khadījah (Allāh be pleased with her) he spoke highly of her and one day when he did so, I became envious of her and said, 'Why do you speak so much about a woman whose corners of the mouth were red (due to loss of teeth the skin had turned red and become visible) and Allāh (the most high) has given you a better one (i.e. myself). He replied, "Allāh has not given me better than her (in other words you are not better than her) because she came forward to believe in me when others rejected me and bore testimony at a stage when others denied my bona-fide. She provided me with financial assistance at a time when others held back their hands (i.e., no one showed any sympathy to me as after the declaration of prophethood, people had become malicious). And Allāh (the most High) also favoured me with children by her, while I did not get children by other wives."

[Musnad Ahmad]

(From the above it is evident that his affection for Hadrat Khadījah was stronger than for Hadrat Āisha although the requisites of natural affection were more in Hadrat 'Āisha than Hadrat Khadīja).

FOREGOING THE RIGHTS.

Hadīs: It has been related by Hadrat Āisha (Allāh be pleased with her): When the Holy Prophet (peace be on him) fell ill in the apartment of Hadrat Maimūna (Allāh be pleased with her) he asked permission of the other wives for his nursed in my apartment. All of them agreed.

From this we learn three things. The Holy Prophet observed equity in the matter of passing his time with his wives, although according to a tradition he was not obliged to do so. Secondly, if a husband desires to live with another wife out of turn, he has to obtain permission from the wife whose turn it is. Thirdly, it is well becoming on the part of a wife that in such matters she should afford a concession to her husband for his comfort.

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THE COMPANION ON HIGH

Hadrat Āishah (Allāh be pleased with her) has related: When the Holy Prophet (peace be on him) was lying critically ill, Abdur Rahmān son of Abū Bakr (Allāh be pleased with him) came to see him. He had a fresh *miswāk*. The Holy Prophet (peace be on him) stared at him and I made out that he wanted it. So I took it out of 'Abdur Rahmān's hand, chewed it and after cleaning gave it to the Holy Prophet. He used the miswak (as was his wont) and then advanced it towards me. It fell down from his hand." The tradition continues. Then he raised his eyes towards heavenwards and prayed, "O Allah! With the Companion on High." After that he departed to meet his Lord (Mishkāt).

Hadrat Āishah (Allāh be pleased with her) has related: "Before his demise, I had seated him with the support of my breast. In this condition I heard him saying: 'O Allāh! Forgive me my sins! Have mercy on me, and place me with the Companion on High (i.e., in the company of pure souls and angels)'.

Some extra righteous persons regard keeping away from family life as essential for attainment of nearness to Allāh. This tradition refutes this view. There can be no better occasion of being near to Allāh (than breathing one's last) but even at this critical moment, he had so much consideration for his wife that he was sitting with the support of her breast. In fact such persons did not quite follow the conception of nearness to Allāh. It is constant remembrance and complete submission to the will of Allāh and if a wife is helpful in such devotion then this relationship is conductive to nearness to Allāh.

(Adopted from Kasratul Azwāj-li-Sahib-il-Mirāj)

THE HOLY PROPHET'S HABITS IN EATING AND DRINKING.

The Holy Prophet (peace be on him) never ate reclining. He used to say: 'I am a servant of Allah and sit like that and eat like that. (He used to sit in such a manner as it appeared that he was just going to get up with the support of his knees). This otherwise means that he sat with his knees upwards and the bottom of his feet touching the ground. [Zad-ul-Ma'ād]

By sitting firmly and squatting crosslegged while taking meals is like sitting on a support placed beneath. [Qadi 'Ayad]

The author of Mawāhib says that while taking meals it is desirable to sit in a manner that the knees are upward and the bottom of the feet touches the ground or in a manner that only right knee is kept upward and the left knee touches the ground making a sitting posture. Ibn Qaiyim has related that the Holy Prophet (peace be on him) as a gesture of courtesy used to keep the inner side of his left feet over the back of the right foot. [Madārij-un-Nubawa]

Another gesture of the Holy Prophet's courtesy was that he never found fault with the food. If he liked it he ate it, otherwise he did not touch it but he never passed any remark as to whether it was bad or sour, or that the salt was not according to taste or that the soup was thin or thick.

[Madārij-un-Nubuwa]

This indicates that it is unmannerly to find fault with the food and such an action is against Sunnah. Some theologians have held that it would be in order if it is mentioned by the way that the food has not been properly cooked and that the provision has gone waste. But even in this case, the feelings of the cook are likely to be hurt. As such it is better not to do so. [Madārij-un-Nubuwa]

The Holy Prophet (peace be on him) used to say bismillāh (in the name of Allāh) before beginning to eat and to praise Allāh at the end in the following words:

[Zād-ul-Ma'ād]

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ (زاد المعاد)

He used to wash his hands before taking meals, ate with his right hand and from before him. [Zād-ul-Ma'ād]

If the vessel was full of food to its top, then he would not begin eating from the top but from the bottom before him and is reported to have said that the blessing descends from the top of it (vessel). [Ibn Mājah, Mishkāt. . . . .]

While eating he would never put the whole of his fingers into the food. [Nashrut-Tīb]

Hadis: Ka'b Ibn Mālik has related that the Holy Prophet's habit was to eat with three fingers, and he used to lick them clean. [Shamāil-e-Tirmizī] [Muslim]

In some traditions it occurs that he used to lick the middle finger first, then the foreginger and after it the thumb.

[Khasā'il-e-Nabawī]

If an item of food was thin, he would also use the ring finger, but only rarely. [Tabrānī, Khasā'il-e-Nabawī]

The Holy Prophet (peace be on him) never blew in any food or drink and considered it to be bad habit. (Ibn Sa'ad) He did not smell the food and thought it undesirable.

[Nashrut-Tīb]

If there was one item of food only, he would take it from before him and if there were more items but in one dish, he would extend his hand to other sides also.

[Zād-ul-Ma'ād]

When meals were served to him, he would say,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ مَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ بِسْمِ اللّٰهِ

'O Allāh! Bless us in what thou hast given to us, and save us from the punishment of Hell fire. (I begin) with the name of Allāh:

When the Holy Prophet (peace be on him) took the first morsel of the food, he would say,

(O GREAT FORGIVER). After finishing the meals he would say,

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ (شمائل ترمذی)

All praise is due to Allāh who gave us to eat and drink and made us Muslims' [Shamā'il-e-Tirmizī]

When the table cloth was removed he would say:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا (زاد المعاد ترمذی)

Praise be to Allāh, a praise which is good and pure and blessed. We can neither eschew this food, nor forego it, nor do without it. O our Cherister! (Accept from us our thanks).

When the Holy Prophet (peace be on him) was invited by somebody (to a meal) he would pray for the host in the following words:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْ مَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ (زاد المعاد، مدارج النبوۃ)

O Allāh! Bless them in what Thou has hast bestowed on them, forgive them and have mercy on them.

[Zād-ul-Ma'ād, Madārij-un-Nubawa]

After meals he would wash his hands and dry them by rubbing them together or on the face and head. In one of

the reports, drying the hands on the other parts washed in Wuzū'(ablution) has also been mentioned. [Ibn Mājah]

WUDŪ'(ABLUTION) BEFORE MEALS.

Hadrat Ibn Abbās (Allāh be pleased with him) has related: Once as the Holy Prophet (peace be on him) came out from the closet, meals were served to him and he was requeste to indicate whether water should be brought for Wudū'. He replied, "I have been commanded to perform wudu only when I have to pray". [Shamā'il-e-Tirmizī]

SAYING BISMILLĀH (IN THE NAME OF ALLĀH) BEFORE MEALS.

Amr bin Salma (Allāh be pleased with him) once came to the Holy Prophet (peace be on him) when meals had just been served to him. The Prophet said, "Come closer, son, and saying Bismillah (in the name of Allāh) commence eating with the right hand from before you."

[Shamā'il-e-Tirmizī]

There is unanimous agreement (amongst the theologians) that saying Bismillāh before taking a meal is a Sunnah but eating food with the right hand is a Sunnah according to majority of them while some of them hold it to be a *wājib* (obligatory). It has been commissioned by the Holy Prophet (peace be on him) that one should eat and drink with his right hand for Satan eats and drinks with the left hand.

[Khasā'il-e-Nabawī]

Hadrat Anas (Allah be pleased with him) has related on the authority of the Holy Prophet (peace be on him) that Allāh, the Glorious and the Magnificent expresses great pleasure when a servant of his thanks him on taking a draught of water.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ (شمائل ترمذی)

[Shamā'il-e-Trimizī]

If some one began eating food without having recited Bismillāh, the Holy Prophet would hold his hand and command him to say Bismillāh. [Zādul-Ma'ād]

According to theologians, it is preferable to say Bismillah aloud so that this may serve as a reminder to those who

may have forgotten to do so. [Khasā'il-e-Nabawi]

One will not be questioned for a bounty on the DAY OF RECKONING which is preceded by Bismillāh and followed by Alhamdu-lillāh.

Hadrat Āisha (Allāh be pleased with her) has narrated that the Holy Prophet (peace be on him) said, 'If one forgets to say bismillāh at the beginning and recollects it during or after the meals, he should say, (In the name of Allāh at the beginning and at the end of it).

[Zādul-Ma'ād, Shamā'il-e-Tirmizī]

HIS FOOD.

Hadrat Āisha (Allāh be pleased with her) has related that till the death of the Holy Prophet (peace be on him) his family members did not get a full meal of even barley bread for two successive days. [Shamā'il-e-Tirmizī]

(It may be that they could have taken dates to their satisfaction but they did not get enough bread on two successive days.

The Holy Prophet has often taken wheaten bread:

[Khasā'il-e-Nabawi]

Sahl-ibn-Sa'd (Allāh be pleased with him) on being asked by some one as to whether the Holy Prophet (peace be on him) had ever taken bread prepared from superfine flour, replied that superfine flour was unknown during his life time. [Bukhāri - Shamā'il-e-Tirmizī]

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) never took meals off a table. He never ate food from small plates, nor chapāti (thin loaf) was baked for him. He used to take food served on a piece of leather (spread on the ground).

[Shamail-e-Tirmizi]

HIS FAVOURITE DISHES.

Hadrat Āisha (Allāh be pleased with her) has related: The Holy Prophet (peace be on him) once said, "What a nice condiment vinegar is." [Shamā'il-e-Tirmizī]

According to a tradition, the Holy Prophet prayed for vinegar to be blessed and mentioned that the former prophets also used this (vinegar) with food. According to another tradition, the Holy Prophet is reported to have said that

the house in which there is vinegar, there is no need for a condiment. [Ibn-Mājah]

Abū Usaid (Allāh be pleased with him) has related that the Holy Prophet said: Use olive oil in food as also for annointing, for this comes from a blessed tree.

[Shamā'il-e-Tirmizī]

The Holy Prophet (peace be on him) relished the meat of foreleg (and on one occasion when it was offered to him) he took a bite of it, i.e., he did not cut it with a knife or any other thing.

The Holy Prophet has impressed the desirability of biting the meat. In one of the traditions he has directed to bite the meat, for that is more beneficial and wholesome.

[Khasail-e-Nabawi]

In a tradition it occurs that the meat of hip-joint is the best meat. [Shamā'il-e-Tirmizi]

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet specially relished roast meat and pumpkin as condiment. [Ibn-Sa'd, Shamail-e-Tirmizi]

Hadrat Āishah (Allāh be pleased with her) has related that the Holy Prophet (peace be on him) had a liking for vinegar, olive oil, sweets and honey. [Zādul-Ma'ād]

The Holy Prophet is reported to have eaten chicken, red duck, mutton, beef and flesh of camel. He relished Surīd (bread crumbled and mixed with soup which may have pieces of meat in it). He also ate black pepper and spices. He is reported to have eaten dates (raw, ripe or dried) beet and hasa (soup made of flour, water and either oil or clarified butter/cheese).

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) liked what was at the bottom of the pot. He used to eat cucumber with dates as Abdūllah-bin Ja'far has reported on the authority of Hadrat Āishah that the Holy Prophet used to eat water melon with dates and to say that the heat of the one is broken by the coolness of the other. He liked cold sweet water. He used to drink water and milk as well as water obtained from steeped dates from the same cup. This cup was rough and was made of wood with iron strips affixed on it.

[Ibn-Sa'd]

He also said that excepting milk there is nothing which could serve both as a food and drink. (Nashrut-Tīb).

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[Zādul-Ma'ād, Shamāil-e-Tirmizi]

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[Ibn-Sa'd]

He also said that excepting milk there is nothing which could serve both as a food and drink. (Nashrut-Tīb).

HOSPITALITY.

The Holy Prophet (peace be on him) used to request his guests again and again to take meals with him. Once having served a person with milk, he asked him again and again to drink more until the man said: "By the Lord (Most High) Who has sent you with Truth, I have no room left for more."

[Bukhārī - Madārijun Nubawah]

If the Holy Prophet chanced to eat along with people he was the last to finish eating. As some people habitually taken much time in eating and when they see others getting up, they feel embarrassed and also finish eating. As such in order to accommodate such persons the Holy Prophet (peace be on him) continued eating bit by bit till the end.

[Zādul Ma'ād, Ibn Mājah, Baihaqī Mishkāt]

When he was in the company of people and wished to give some one some thing to eat or drink, he would hand it over to one who was sitting on his right as he thought him to be more rightful. In case he wished to give it to some one who was sitting on his left then he used to do so with the permission of the person sitting on his right. He used to do so scrupulously irrespective of the importance of the person sitting on his left.

[Bukhārī, Muslim, Zādul Ma'ād]

Whenever the Holy Prophet (peace be on him) was invited to a meal and some uninvited person accompanied him, he would ask permission of the host and would then keep him in his company. [Madārij-un-Nubawah]

FEW NOBLE HABITS ABOUT EATING.

Hadrat Asmā' (Allāh be pleased with her) has related that whenever hot food was brought to the Prophet (peace be on him), he would keep it covered until the force of its steam had gone and used to say that there is great blessing in cold food. [Dārimī, Madārijun-Nubawah)

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) said, "when food is set down, take off your sandals, for it gives more rest to your feet." [Ibn-Mājah-Mishkāt]

The Holy Prophet (peace be on him) did not drink water

after taking meals as it affects digestion adversely. One should not drink water until the food is nearly digested.

[Madārijun-Nubawah]

He also used to take evening meal even if it comprised of a few dates. He used to say that giving up evening meal hastens old age. [Tirmizī, Sunan Ibn Majāh Zādul Ma'ād]

If he found a date or a piece of bread lying in a clean place he would remove the dirt and eat it. [Muslim]

He advised people not to go to bed immediately after taking meals (as this increased sluggishness of heart).

[Zādul Ma'ād]

Taking rest for a while after forenoon meal is reported from the Holy Prophet (peace be on him). [Zadul Ma'ad]

On should be content with the food that is available being unmindful of its quality or quantity and should eat it as a bounty from Allāh. [Mālik]

One should always bear in mind that he eats to be fit enough to carry out the command of Allāh.

[Al-Targhīb-wa-Tarhīb]

The Holy Prophet (peace be on him) used to induce people to be sparing in diet and to say that let one third of the stomach be for food, one third for water and one third be left for the stomach itself (breathing).

[Zādul Ma'ād]

He used to take fruits and vegetables with their correctives. [Zādul Ma'ād]

Right hand should be used in giving food to somebody and similarly in taking food from somebody. (Ibn-Mājah)

Eating together brings blessings. [Abū Dāwūd]

The greater the number of hands at meals, the greater the blessings. [Mishkāt]

Picking up whatever falls on the cloth or from a cup during eating and taking it brings reward (from Allāh). In some traditions it occurs that this protects from poverty and leprosy and one who does so, his offspring is protected from being muddle headed and is favoured with complete peace. [Madārijun Nubawah]

Hadrat Ibn Abbas (Allāh be pleased with him) has narrated that one who picks up and eats the things fallen on the cloth, gets handsome and beautiful children and he is protected from poverty. [Madārijun Nubawah]

Hadrat Alī (Allāh be pleased with him) has forbidden

eating garlic unless it was cooked.

[Tirmizī, Abū Dāwūd, Mishkāt]

While eating together, an elderly and respectable person should be requested to begin eating. [Muslim]

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. [Ibn Mājah, Muslim]

While taking meals, if some one drops in, he should be requested to join. [Ibn Mājah]

The people at meals should rise only after the cloth (spread for serving food) is removed. [Ibn-Majah]

EATING THE FIRST FRUIT OF THE SEASON.

Whenever a new fruit of the season was presented to him, he would touch it with his eyes and lips and say:

اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهٗ فَاَرِنَا اٰخِرَهٗ

O Allah! show us its last as Thou hast shown us its first. He would then offer it to the youngest child present in his company. (Zādul Ma'ād)

HIS NOBLE MANNERS IN DRINKING

Hadrat Anas (Allāh be pleased with him) has related that the Holy Prophet (peace be upon him) used to breathe three times in the course of a drink and to say that drinking in this manner is more acceptable, more thirst quenching and more wholesome. [Shamā'il-e-Tirmizī]

In another tradition it has been expressly mentioned that one should not breathe into a vessel while drinking but should remove his lips from the cup.

[Zādul Ma'ād, Shamā'il-e-Tirmizī]

The Holy Prophet (peace be on him) best liked sweet cold water. [Zādul Ma'ād]

Drinking water after taking meals is not the sunnah of the Holy Prophet (peace be on him) particularly when the water be warm or intensely cold since both these are harmful. [Zādul Ma'ād]

The Holy Prophet (peace be on him) did not consider it advisable to drink water after being tired with exercise, after taking food or fruit, after sexual intercourse and after a bath. [Zādul Ma'ād]

It occurs in traditions that the Holy Prophet (peace be on him) has advised that one should sip the water and should not drink it without stopping. [Madārijun-Nubawah]

Whenever the Holy Prophet (peace be on him) desired any beverage to be distributed to a company, he would direct that the elderly people should be served first and in case of a drinkable item being served again and again, he would ask that the next round should start from the person next to the one who was served last. When he served a beverage to his friends, he would be the last to drink saying that the cup bearer (SĀQI) is usually the last to drink. The noble habit of the Holy Prophet (peace be on him) used to drink water sitting and in authentic traditions, it occurs that he has forbidden drinking water standing and has even forbidden drinking with one hand. [Zādul Ma'ād]

Hadrat Abbās (Allāh be pleased with him) has related that the Holy Prophet (Allāh be on him) said: "When Allah gives one anything to eat he should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ

O Allāh, Bless us in this and give us what is better than it. In case of milk one should recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ (شمائل ترمذی)

O Allāh! Bless us in this and give us plentiful.

The Holy Prophet (peace be on him) definitely liked sweet cold water the most and such water was brought for him from far off places.

[Khasā'il-e-Nubawi, Madārij-un-Nubawah]

The Holy Prophet (peace be on him) has taken honey mixed in water and this he used to do early in the morning. After some time when he felt hungry, he would eat whatever was available. [Madārij-un-Nubawah]

The Holy Prophet (peace be on him) liked milk. He said, 'There is nothing (other than milk) which serves both as food and drink.' After taking meals he used to recite the following supplication:

اَللّٰهُمَّ بَارِكْ لَنَا خَيْرًا مِّنْهُ

'O Allah! Give us more and better than this.

[Shamā'il-e-Tirmizī]

Sometimes he used to drink pure milk and sometimes

eating garlic unless it was cooked.

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While eating together, an elderly and respectable person should be requested to begin eating. [Muslim]

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. [Ibn Mājah, Muslim]

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O Allāh, Bless us in this and give us what is better than it. In case of milk one should recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ (شمائل ترمذی)

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اَللّٰهُمَّ زِدْنَا خَيْرًا مِّنْهُ

'O Allah! Give us more and better than this.

[Shamāil-e-Tirmizī]

Sometimes he used to drink pure milk and sometimes

mixed with water. [Madārij-un-Nubawah]

Hadrat Ibn Abbās (Allāh be pleased with him) has related that when he brought a bucket of zam zam water, he drank it while standing. (Probably there was no room to sit at that moment) [Shamā'il-i-Tirmizī]

Some have held that drinking while standing is particular for zam zam and wudū' water. [Madārij-un-Nubawah]

HIS USUAL CLOTHING AND DRESSING.

His principle in the matter of dress was convenience and informality. He would put on what was available and was not at all finical about it, i.e., he never cared for any particular kind or quality of clothing and under no circumstances, for fine and expensive one. He contented himself with whatever met the need for clothing.

His dress consisted generally of a wrap or mantle and an IZĀR (lower garment) made of coarse cloth. He is reported to have worn woollen clothing also. It has been narrated that his wrap was full of patches. He used it and would say, "I am only a servant, and dress myself like one."

[Tradition from Shaikheen]

Hadrat Ibn Umar (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) has said: Of all the merits of a believer the best in the sight of Allāh is that he keeps his clothes clean and that he is content with what little he has. The Holy Prophet (peace be on him) disliked dirty and soiled clothes and considered them disgusting.

[Madārij-un-Nubawah]

The Holy Prophet (peace be on him) would put on the lower garment, letting them in front falling down and raising it behind. [Madārij-un-Nubawah]

Whenever the Holy Prophet (peace be on him) condemned pride and conceit, the companions would say; "But O Apostle of Allah; man likes his dress to be fine and his shoes to be nice." The Holy Prophet (peace be on him) would say;

إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ (الكبير للطبراني)

[Surely Allāh is elegant and loves elegance]

According to another tradition he would say: 'Surely Allāh is subtle and loves subtlety'. إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

In keeping with this view, the Holy Prophet (peace be

on him) used to dress himself elegantly when he had to meet delegations. He did so also on Fridays and the two Īd days. For this purpose he used to keep a separate suit of clothes.

[Madārij-un-Nubawah]

According to Hadrat Umm Salama (Allāh be pleased with her), the clothing, the Holy Prophet (peace be on him) liked best was a shirt, although he very often put on lower garment and mantle but still the clothing which he liked best was a shirt. [Shamā'il-e-Tirmizī]

Hadrat Anas (Allāh be pleased with him) has related that the short of the Holy Prophet (peace be on him) was made of cotton with short length and short sleeves. It had cotton buttons and had an opening on the chest. This is the style of a shirt according to Sunnah. [Madārijun-Nubawah]

One of the Companions has related: Once the Holy Prophet (peace be on him) saw me wearing poor garment and he asked me whether I had any property. When I replied that I had every kind of wealth and property, he said, "Let the mark of His favour and honour to you be seen." (This means that one should thank Allāh for that .)

On another occasion he saw a dishevelled man with untidy hair and said, "Could this man not find something to wash his garment with (i.e. soap or any other such thing)?"

[Madārij-un-Nubawah Mishkat]

The Holy Prophet (peace be on him) liked wearing white clothes and said, "They are the best clothes, your living persons should wear them, and enshroud your dead in them"

[Madārij-un-Nubawah, Shamā'il-e-Tirmizī]

The Holy Prophet (peace be on him) used to wear black blanket. Hadrat 'Āisha has related that one morning, the Holy Prophet went out wearing a variegated garment of black goat hair. [Shamā'il-e-Tirmizī]

When the Holy Prophet (peace be on him) entered Mecca as victorious he was wearing a black turban.

[Madārijun Nubawah]

The Holy Prophet (peace be on him) used to wear woolen clothes and very often wrapped himself with a sheet.

[Madārij-un-Nubawah]

As the Holy Prophet (peace be on him) was the most purified and refined of all human beings, the signs were evident from his noble body. His clothes would never get dirty as a result of contact with his body. No lice were to

be found in his clothes and a fly did never settle either on his body or on his clothes. [Madārij-un-Nubawah]

The Holy Prophet (peace be on him) wore leather socks and performed *masah* (wiping with wet hands) on them. [Madārij-un-Nubawah]

Summing up, the Holy Prophet (peace be on him) used to wear whatever was available irrespective of its having been made of cotton or wool or flax (linen). He has put on wraps from Yaman, gown, short, pājāma (trousers) tahband (lower garment) plain sheet, ordinary socks and sandals. Plain cloth, plain and striped black cloth, black dress and a gown with sleeves of green silk too were used by him. [Zādul Ma'ād]

PĀJĀMAS (Trousers) The Holy Prophet (peace be on him) is reported to have purchased a pājāma and evidently it was purchased for wearing. His companions (Allāh be pleased with them) used to wear pajamas with his permission. [Zādul Ma'ād]

It is one of the authentic traditions from Hadrat 'Aisha that once she took out an old blanket and a coarse cotton sheet and said: "These are the two garments that were on the body of the Holy Prophet (peace be on him) at the time of his death." [Zādul Ma'ād]

HIS SHIRT.

Mulla Alī Qārī has related on the authority of Dimyātī that the shirt of the Holy Prophet (peace be on him) was made of cotton. It was not long and its sleeves were not long either. Bijūrī has written that the Holy Prophet had only one shirt. Hadrat Āishah (Allāh be pleased with her) has related that it was not the Holy Prophet's custom to retain some thing from the morning meal for the evening or from the evening meal for the next morning. He did not have more than one of any item of dress,-shirt, wrap, tahband (lower garment) or sandals. Munāwi has related on the authority of Hadrat Abbās (Allāh be pleased with him) that neither the Prophet's shirt was too long nor its sleeves were long. In other traditions it has been related on the authority of Hadrat Ibn Abbās that his shirt was usually above the ankles. [Shamāil-e-Tirmizī, Khasāil-e-Nabawi]

Hadrat Asmā' (Allāh be pleased with her) has related

that the sleeve of the Holy Prophet's shirt came to the wrist. [Shamāil-e-Tirmizī]

The sleeves of the Holy Prophet's shirt were neither narrow nor loose but were of moderate width and upto the wrist while his mantle used to be upto the fingers but not beyond. the shirt used by the Holy Prophet during journeys was slightly shorter in length and so were its sleeves. [Zādul Ma'ād]

The Holy Prophet's shirt had its opening at the chest. Sometimes he would unbutton the opening and his chest became visible. He used to say prayer in this condition. [Shamāil-i-Tirmizī]

When the Holy Prophet put on a shirt, he used to begin with the right side. [Zādul Ma'ād]

Iyās Ibn Jafar Al Hanafi has reported that the Holy Prophet had a kerchief with which he dried (his face etc.) after ablution. [Ibn Sa'd]

TURBAN.

Wearing a turban is *mustahab* (desirable) and the Holy Prophet has also commanded to do so. "Keep to turbans. This will make you more forbearing (Fathul Bārī). When asked by some one whether wearing a turban is a sunnah Hadrat Abdullāh Ibn Umar (Allāh be pleased with him) replied in the affirmative (Ainī).

Amr bin - Hurais (Allah be pleased with him) said, "I still have that scene before my eyes when the Holy Prophet (peace be on him) delivered a sermon from the mimber (pulpit) and that he was wearing a black turban with its end hanging between the two shoulders."

[Khasāil-e-Nabawi - from Muslim and Nasāī]

When he used to put on a turban, he used to lower down the end between the two shoulders and often his turban did not have a loose end. [Nashrut-Tib] [Shamail-e-Tirmizi]

The loose end of his turban was about a span in length. But a length of more than one cubit has also been reported while the turban itself used to be about seven yards in length. [Khasail-e-Nabawi]

To have a cap underneath the turban is Sunna

HIS CAP

The Holy Prophet (peace be on him) used to put on a white cap. At home he wore a low, flat cap made of white cloth. He is reported to have used quilted cap made of coarse cloth.

[Al-Sirāj-ul-Munīr]

HIS TAHBAND AND PĀJĀMAS.

The usual practice of the Holy Prophet (peace be on him) was to wear a *lungi* (a sheet wrapped around the waist down to the knees). His wearing *pājāmas*h(loose trousers tied round the waist) is a matter about which there is difference of opinion. In some traditions, it occurs that he has worn pājāmas and that his companions were seen wearing it. According to another tradition he was asked whether he ever wore pājāmas, he replied: "Yes. I have been required to cover my body. To cover a body, there is no other thing better than this."

[Khasāil-e-Nabawī] [Zādul Ma'ād]

His *tahband* (lower garment) was four cubits and one span in length and in width it was three cubits and one span.

[Shail-e-Tirmizi]

According to some traditions his sheet was four cubits in length and two and a half cubits in width. His tahband (lower garment) was four cubits and one span in length and two cubits in width. He used to keep his *tahband* above mid calves, with the hem in front remaining lower than the rear. [Khasāil-e-Nabawī]

The Holy Prophet (peace be on him) is reported to have said, "The way for a believer to put on a *tahband* (lower garment) is to have it half way down his legs, and he is guilty of no sin if it comes half way between that and the ankles, but what comes lower than that is in hell fire. On the day of resurrection, Allāh will not look at the person who trails his lower garment conceitedly."

[Abū Dāwūd, Ibn Mājah, Zādul Ma'ād, Mishkāt]

Hadrat Anas (Allāh be pleased with him) has related that of all the items of clothing the Holy Prophet (peace be on him) liked Yamani printed wrapping sheet the best.

[Shamāil-e-Tirmizī]

Sometimes he used to put on the wrapping sheet in such

a way that he would pass it through the right armpit and then cover the left shoulder.

Hadrat Abū Sa'īd Al-Khudrī (Allāh be pleased with him) has related that the Holy Prophet (peace be on him) would put on new clothes only on Friday. The Holy Prophet (peace be on him) did like white clothing but of coloured clothes he liked green the most. [Zādul Ma'ād]

Pure and deep red colour was not liked by the Holy Prophet (peace be on him).

When he put on a new dress, he would thank Allah in the following words mentioning the name of the dress:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَهٗ وَخَيْرَ مَا صُنِعَ لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ

O Allah! all praises are due to Thee; As you have clothed me, I ask Thee to grant me its benefit and benefit of what it is made for. I seek refuge with thee from its evil and the evil of what it is made for.

Sometimes he prayed as follows:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ (زاد المعاد)

All praise is due to Allāh who has clothed me with some thing with which to cover my nakedness and adorn myself in my lifetime.] [Zādul Ma'ād] He used to give his old clothes as charity (Sadaqa). [Zādul Ma'ād]

Mostly he used to wear cotton clothes, but is reported to have occasionally worn clothes made of wool and fine linen. [Zādul Ma'ād]

He used to take particular care in covering himself with a wrap so that his body should not be visible. Probably this was his manner while he lay down.

Abū Rimsahas related that he once saw the Holy Prophet (Peace be on him) covering himself with two green wrapping sheets. [Shamāil-e-Tirmizī]

HIS FOOT WEAR.

The Holy Prophet (Peace be on him) used to wear shoes resembling a Chappal or wooden sandals. He wore also black socks made of leather and used to do *masah* (wiping with wet hands) over them in wudū' (Ablution). His Sandals had two thongs, their straps being doubled, (one in between the toe and the next finger, the other one in between the third and the

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fourth finger) The strap on the upper side was also double.

His shoe was as long as one span and two finger breadths. The straps were apart to the extent of two finger breadths in the inner side.

He used to put on shoes made of tanned leather (having no hair on it) and used to put his feet in them after performing wudū. This has been reported by Hadrat Ibn 'Umar (Allāh be pleased with him). He often offered prayers with shoes. (His shoes used to be free from uncleanliness and were made in such a way that the fingers touched the ground).

He is reported to have worn shoes made of tanned leather (having no hair on it). [Mishkāt]

Hadrat Abū Huraira (Allāh be pleased with him) has related that the Holy Prophet said, "When one of you puts on sandals, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off."

[Shmāil-e-Tirmizī; Mishkāt]

Sometime he would wear his shoes while standing and sometimes while sitting. Whenever he lifted up his shoes, he did so with the index finger of his left hand.

[Shamāil-e-Tirmizī]

HIS NOBLE HABITS REGARDING PERFUMES

He liked aromatic things and perfume and used them profusely. He also recommended their use to others. [Nashrut-Tīb]

The Holy Prophet (Peace be on him) is also reported to have used perfumes in the last watches of night. On waking up he would perform wudū after relieving himself and would then apply perfume on his clothing. If perfume was presented to him, he would never refuse it. He considered it undesirable to refuse any sweet smelling thing. [Shamāil-e-Tirmizī]

He liked the smell of basil (Raihān) very much and forbade refusal to accept it. [Shamāil-e-Tirmizī]

The Holy Prophet liked *henna* flowers very much. Of all the perfumes he liked musk and aloes wood ('Ud) the most. [Zādul Ma'ād]

He applied perfume to his head also. Hadrat 'Ibn 'Umar (Allāh be pleased with him) has related that the Holy Prophet

(Peace be on him) said that there were three things which one should not refuse, viz, a pillow, oil, perfume, and milk.

Hadrat Abū Huraira (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) has said: "The perfume for men is that whose odour is apparent but whose colour is hidden, viz., rose and kewrāh (a kind of fragrant plant) and the perfume for women is that whose colour is apparent but whose odour is hidden, viz, henna and saffron."

[Shamāil-e-Tirmizī]

Hadrat Anas (Allāh be pleased with him) that the Holy Prophet (Peace be on him) had *Sukka* (perfume container of mixed perfume) with which he perfumed himself.

[Shamāil-e-Tirmizī]

USE OF ANTIMONY

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) had a collyrium container out of which he applied collyrium every night, in each eye three times. [Ibn Sa'd Shamail-e-Tirmizī]

'Imrān Ibn Abī Anas has related that the Holy Prophet (Peace be on him) used to apply antimony thrice in the right eye and twice in the left. [Ibn Sa'd]

Ibn Abbās (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) said, "Apply antimony regularly, as it clears the sight, makes the hair grow and is the best of things beautifying the eyes." [Shamāil-Tirmizī — Ibn Sa'd]

HIS HAIR

The hair of the Holy Prophet (Peace be on him) was in length upto the middle of his ears. In other traditions his hair was in line with the ears and in a third traditions hair reached the lobes of his ears. Yet there are traditions according to which his hair came down to the shoulders or near the shoulders. [Shamāil-e-Tirmizī]

All these traditions can be reconciled if it is taken that when he applied oil or combed it, the hair looked longer, alternatively, the traditions represent the position before and after trimming.

In Mawābih and also in Majma'ul Bihār it has been mentioned that if there was long interval after trimming the hair, it would grow long and after trimming it would be short.

This indicates that the Holy Prophet (Peace be on him) used to have his hair trimmed and not shaved. About shaving (halq), the Holy Prophet has himself mentioned that excepting the occasions of Hajj and Umra, he did not have the hair shaved.

[Madrij-un-Nubawah]

The Holy Prophet (Peace be on him) used to comb his hair very often. Whenever he saw anyone with dishevelled and untidy hair, he would express his dislike and say: 'Has any one of you seen him,' indicating him to be a devil. In like manner he did not approve of men who indulged much in self-adornment or had very long hair. He loved moderation.

[Madārij-un-Nubawah]

HIS NOBLE HABITS ABOUT COMBING & OILING THE HAIR

While going to sleep the Holy Prophet (Peace be on him) would brush his teeth with miswāk, perform wudū' and comb the hair of his head and beard. Whether he was at home or on a journey, the Holy Prophet (Peace be on him) always kept seven things at the head of the bed, an oil container, comb, collyrium container,a pair of scissors, a miswak, a looking glass and a small wooden spit to serve as a scratcher. [Zādul Ma'ād]

First of all he applied oil to his beard and head and thereafter combed them. Ibn Juraij has reported that the Holy Prophet (Peace be on him) had an ivory comb with which he combed his hair. [Ibn Sa'd]

Khālid Bin Ma'dān (Allāh be pleased with him) has reported that the Holy Prophet (Peace be on him) used to travel with a comb, mirror, oil, miswak, and collyrium. [Ibn Sa'd]

Anas Bin Mālik (Allāh be pleased with him) has related that the Holy Prophet (Peace be on him) used to apply oil to hishead frequently and washed his beard with water.

MODERATION IN ADORNEMENT.

The Holy Prophet (Peace be on him) at first used to arrange his hair without a parting. Later on he used to part them. [Shamāil-e-Tirmizī]

In another tradition, it occurs that he used to comb his hair every second day. [Nashrut Tīb]. Yet in another tradition from Humaid bin Abdur Rahmān it is reported that the

Holy Prophet (Peace be on him) used to comb his hair occasionally.

[Shamāil-e-Tirmizī]

It has been related by Hadrat Anas that the hair of the Holy Prophet (Peace be on him) was neither very thick nor quite straight but were slightly curly and reached upto the lobes of his ears. [Shamāil-e-Tirmizī]

Hadrat 'Āisha(Allāh be pleased with her) has related that the Holy Prophet (Peace be on him) preferred to begin with the right hand while performing wudū' (ablution) combing hair and wearing shoes. [Shamāil-e-Tirmizī]

The Holy Prophet (Peace be on him) would sometimes first wet his beard and then comb it. When he saw his face in the looking glass, he would say:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ وَارْزُقْنِيْ

(O Allah! Thou hast made my creation superior, make my manners superior and give me sustenance in abundance).

[Nashrut-Tīb; Shamāil-e-Tirmizī]

USE OF HAIR OIL.

Whenever he wanted to grease his head, the Holy Prophet (Peace be on him) would take some oil in the palm of his left hand and apply a little of it to his brows, then to his eyes and the rest to his head. In the like manner when he would apply oil to his beard, he would do so first to his eyes and then to the beard. [Zādul Ma'ād]

Hadrat Anas (Allāh be please with him) has related that the Holy Prophet (Peace be on him) often greased his head and combed his beard and he often wore head veil (cover) which due to excessive use of oil looked like a piece of cloth of an oil seller. [Shamāil-e-Tirmizī; Zādul Ma'ād]

Whenever he greased his head, he would begin with the portion attached to the neck (Throat). When he would apply oil to his head, he would begin from the side of forehead (forelocks).

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The beard of the Holy Prophet (Peace be on him) had so

thick and profuse hair that it covered the whole of his chest.
[Shamāil-e-Tirmizī]

In Madārij-un-Nubawa, it has been stated on the authority of 'Aṣhṣhifā of Qadi 'Ayaz that the Holy Prophet's beard had so much profuse hair that it had covered the whole of his chest. According to Hanafī school of thought, it should not be less than a handful.

[Madārij-un-Nubawa]

THE HAIR UNDER THE ARMPIT

In some traditions it occurs that the Holy Prophet (Peace be on him) used to pluck out the hair under the armpit.
[Madārij-un-Nubawa]

THE HAIR BELOW THE BELT

In some traditions it occurs that he shaved the pubes while in others use of depilatory has been mentioned.
[Madārij-un-Nubawa]

PARING THE NAILS.

According to tradiions he used to get his nails pared either on Friday or on Thrusday in the following orders.
Right hand: forefinger, middle finger, ring finger and little finger.
Left hand: Little finger, ring finger, middle finger, forefinger, thumb and right thumb.

In getting the nails of his feet pared, the Holy Prophet (Peace be on him) observed the following order.
Right foot: Beginning with the little toe to the great toe successively.
Left foot: beginning with the right toe to the little one successively.

The Holy Prophet (Peace be on him) used to get his nails pared every fifteenth day. [Shamāil-e-Tirmizi]

ABOUT THE DRESSING OF HIS HAIR (head).

When he would get his head shaved, he would get the whole of it shaved or retain the hair on the whole head. He did not

do so that a part of it was shaved and the remaining part was left unshaven [Zādul Ma'ād]

Hadrat Ibn Abbās has related that the Holy Prophet (Peace be on him) used to trim the moustache. [Zādul Ma'ād]

In a number of traditions, Holy Prophet has commanded growing of beard and has impressed the trimming of moustache. The majority of theologians have held that clipping the moustache is a sunnah but clipping should be done in a manner resembling shaving. [Khasāil-e-Nabawī]

Hadrat Anas has related that the Holy Prophet said, "Do not let forty days elapse without trimming the moustache and paring the nails." [Sahīh Muslim]

Hadrat Ibn 'Umar has related that the Holy Prophet (Peace be on him) said, "Do the opposite of what the polytheists do; let the beard grow long and clip the moustache."
[Zād-ul-Ma'ād; Muslim; Bukhārī]

He who has hair should wash it and keep it clean. Instead of combing the hair and beard every day, it is better to comb them every second day. [Abū Dāwd, Zādul Ma'ād, Mishkāt]
It is permissible to dye the grey hair of the beard with *henna* but the use of black dye is forbidden and therefore undesirable [Bahishtī Gohar, Khasāil-e-Nabawī]

SUNAN ABOUT MOUSTACHE AND BEARD.

Sunnah: (In case exceeding one fist). Taking off some hair off the right and left sides of the beard so that it looks pleasing to the eyes. The beard should not be less than a fist from the bottom of the chin. Shaving the beard or cutting it is not permissible. [Khasāil-e-Nabawī]

The moustache should be trimmed fully (Tirmizī) Remaining within the permissible limits the hair of the head and beard should be arranged and greased.
[Muatta Imām Mālik]

Either one should retain hair on the whole of his head or should get is shaved completely. Keeping hair on a part of is undesirable.

One should grow bobbed hair on the head as laid down in the tradition. [Mishkāt]

The hair inside the nostrils, under the armpit and below the belt should be removed. [Bukhārī; Muslim]

Note: It is a sin, if forty days elapse and such hairs are

thick and profuse hair that it covered the whole of his chest.
[Shamāil-e-Tirmizī]

In Madārij-un-Nubawa, it has been stated on the authority of 'Ashshifā of Qadi 'Ayaz that the Holy Prophet's beard had so much profuse hair that it had covered the whole of his chest. According to Hanafī school of thought, it should not be less than a handful.

[Madārij-un-Nubawa]

THE HAIR UNDER THE ARMPIT

In some traditions it occurs that the Holy Prophet (Peace be on him) used to pluck out the hair under the armpit.
[Madārij-un-Nubawa]

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The hair inside the nostrils, under the armpit and below the belt should be removed. [Bukhārī; Muslim]

Note: It is a sin, if forty days elapse and such hairs are

not removed. It is permissible to dye the beard with *henna* or leave it grey. The women should dye their nails with henna. [Abū Daud]

Note: These days nail polish is very much in use. This should be removed before *wudū* and *ghusl* or these will not be in order.

CERTAIN NOBLE HABITS OF THE HOLY PROPHET
(Peace be on him)

SITTING

Hadrat Jābir bin Samurah (Allāh be pleased with him) has related: The Holy Prophet (Peace be on him) also used to sit cross-legged and sometimes sat with knees up and bottoms of his feet touching the ground and having his hands set in the armpits. I have also seen him reclining on a pillow at his leftside. [Shamāil-e-Tirmizī]

Hadrat Hanzala bin Huzaim (Allāh be pleased with him) has related: Once as I came to the Holy Prophet (Peace be on him), I saw him sitting cross-legged — keeping one leg on the other (right leg on the left). [Al-Adabul Mufrad]

HIS GAIT.

Traditions from Hasan-Ibn-'Alī (Allāh be pleased with him). When he intended to walk, he would raise his feet with force and would put them down inclining forwards. He walked striding with modesty and his manner of walking gave an impression as if he was coming down a high place. When he intended to see anything on his sides, he would do so fully turning towards it (i.e., he did not cast side glances). He always looked downwards. Instead of looking up towards the sky, he preferred to look towards the ground. As a habit he would look through the corner of his eyes (i.e., due to extreme modesty, he would not cast a full glance by lifting his head). He would ask his companions to walk ahead of him. Whomsoever he met, he saluted first. [Nashrut-Tīb]

The Holy Prophet (Peace be on him) and his companions (Allah be pleased with them) would recite Takbīr (Allāh-o-

Akbar) while going up the hill and would recite Tasbīh (Al-Hamdo-Lillāh) while coming dowin in the valley. [Zādul Ma'ād]

SMILING.

Hadrat Jābir (Allāh be pleased with him) has related that the laughter of the Holy Prophet (Peace be on him) was just a smile. [Shamāil-e-Tirmizī]

In fact he smiled only. On a matter which might make others laugh, he would only smile. [Zādul Ma'ād]

Abdullāh bin Hāris (Allāh be pleased with him) has related that he did not see anyone else with a more smiling disposition than the Holy Prophet. [Shamāil-e-Tirmizī]

Hadrat Jābir (Allāh be pleased with him) has related that whenever the Holy Prophet (Peace be on him) saw him, he (the Holy Prophet) smiled (i.e. he met him with a pleasing and smiling disposition) [Shamāil-e-Tirmizī]

HIS WEEPING.

Like his laughter, his weeping also was without any noise While weeping the only thing that happened was that his eyes would be filled with tears which would roll down and a moaning sound could be heard. Sometimes he lamented on a dead due to mercifulness and sometimes out of tenderness for the Ummah apprehending dangers. Often he burst into tears due to fear of Allāh and at other times he did so while listening to the Words of Allāh. This last action was due to the love and eagerness for Allāh and His Majesty and eagerness for Allah and His Majesty and fear.

[Zādul Ma'ād]

HIS HUMOUR

Although an atmosphere of sobriety, seriousness and solemnity always prevailed in the assemblies of the Holy Prophet (Peace be on him) so much so that his noble Companions used to say: 'We sit in his company with such reverence and solemnity as if birds had perched on our heads and would fly away if we made even a slight movement.' Yet flashes of the Prophet's humour would keep the sessions agree-

able, for if on the one hand, he would be preaching in keeping with the apostolic mission, on the other he would mix with his companions freely like an informal friend and a good humoured fellow. While his assemblies had for the most part an atmosphere of a religious training Centre and an institution of learning, they would sometimes turn for a little while into a gathering of witty but dignified and well mannered friends exchanging bits of humour and narrating every day affairs of homelife. Briefly, the Holy Prophet and his companions would discuss matters freely among themselves. We have to find out as to what the nature of his humour had been. This elucidation is necessary as due to following incorrect line of action in many matters, our views have undergone a change. Our thinking has gone astray and we have lost moderation in all matters, when we make ourselves serious and grave, we go to such an extent as to shun all wit and humour and if we assume pleasing disposition, we go to such an extreme as to abandon all decorum and etiquette. As such in the noble example of the Holy Prophet (Peace be on him) we have the best standard for us to follow. He has himself clarified his own humour. "Do you cut jokes (with us)?", asked his companions. The Holy Prophet said, "I say nothing but truth." [Shamail-e-Tirmizi]]

As against the above, we cut jokes which are full of untruth, backbiting, slandering and uncalled for exaggerations. We give some example of the Holy Prophet's wits to enable us to form a correct idea about his humour. Thereafter we would mention only those instances which are indicative of the manner of his love with the children. A person came to him and requested him for a mount. He replied, I shall give you a She-camel's child to ride on." He asked, "What shall I do with a she-camel's child?" The Holy Prophet replied, "Do any others than she-camels give birth to camels?"

[Shamail-e-Tirmizī; Mishkāt]

Once an old woman came to him and requested him to pray to Allah to favour her with paradise. He said, "Old women will not enter paradise." Having said this, he left for prayer and on hearing these words from the Holy Prophet the old woman began to weep bitterly. When the Holy Prophet returned after saying prayers, Hadrat 'Aishah told him that the old woman was weeping since she had heard that old women would not enter paradise. He told (Hadrat 'Āishah) to tell her that old women would enter paradise but having become

youthful. [Shamāil-e-Nabawī; Mishkāt]

The Holy Prophet (Peace be on him) had a friend named Zāhir who often use to send him presents. One day he (Zāhir) was selling his goods in the bazaar. The Holy Prophet came from behind and embracing him by way humour called out, "Is there anybody to purchase this slave." Zāhir said, "Let me go. Who is this," when he turned round he recognized the Holy Prophet and said, "O Messenger of Allāh! Whoever will purchase a slave like me, will be purchasing worthless goods!"

[Shamāil-e-Nabawī; Mishkāt]

CHIT CHAT

The Holy Prophet (Peace be on him) was very kind to children and love them. He would stroke their heads out of love and would pray for their good in life. Whenever the children came near to him he would pick them up in his arms and fondle them with great love. Sometimes he would bring out his tongue before the child and the child would become cheerful and laugh. If he was lying down, he would make a child sit on the soles of his feet or on his chest. If several children were there, he would make them fall in a row and would himself sit stretching out his arms and would say, "Run up to me, who touches me first, will get a prize." The children would come running to him. Some would fall on his chest, some would fall on his belly. He would embrace them and kiss them. [Khasāil-i-Nabawī]

Whenever the Holy Prophet passed by children, he would salute them, put his hands on their heads and pick up the small ones in his arms. On seeing a mother loving her baby, he would be deeply affected. When discussing mother's love he would say, "whomsoever Allāh favours with children and he loves them as also fulfils his obligations towards them, then he would remain safe from the hell fire.

If while returning from a journey, the Holy Prophet (Peace be on him) met children on the way, he would pick them up affectionately and get them seated before or behind himself on his mount. Children also loved him much. No sooner than they saw him, they would run upto him. He would pick up each one of them, kiss him and give him something like dates or freshfruits or some other nice thing to eat. If the baby of a woman saying prayer in his leadership started crying he would

shorten the prayer in order to relieve the mother from her distraction. [Khasāil-e-Nabawī]

INTEREST IN POETRY

Hadrat Jābir bin Samurah (Allāh be pleased with him) has narrated that he had had hundred occasions to sit in the company of the Holy Prophet (Peace be on him) when the Companions recited verses and told tales of the Days of Ignorance. The Holy Prophet did not stop them (from doing so) He listened to them silently but sometimes laughed with them.

[Shamāil-e-Tirmizī]

'Amr Bin Ash-Sharīd reported his father as saying, "One day when I was riding behind the Holy Prophet, I recited hundred verses from Umayya bin Abus Salt's poetry. On every verse I recited, he told me to go on." In the end he told me, " He was about to accept Islām."

[Shamāil-e-Tirmizī; Mishkāt]

Hadrat 'Āisha (Allāh be pleased with her) has related that the Holy Prophet (Peace be on him) used to have a special pulpit in the mosque for Hassān Bin Sābit to stand on it and recite couplets in appreciation of the Holy Prophet or answer on his behalf. He also prayed to Allāh to strengthen him (Hassān bin Sābit) by the spirit of holiness (Gabriel) so long as he served the cause of Islām.

[Shamāil-e-Tirmizī]

INQUIRY ABOUT DREAMS

It was his noble habit to sit crosslegged after having said morning prayer and ask the people about their dreams. Whoever should have seen a dream, he would mention it. Before hearing the dream he would recite:

خَيْرٌ لَقَّاهُ وَشَرٌّ تَوَقَّاهُ خَيْرٌ لَنَا وَشَرٌّ لِأَعْدَائِنَا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

(Accept the good and guard against the evil. Let (this dream) bode good for us and evil for our enemies. Praise be to Allāh, the Cherister of the worlds). Later he abandoned this practice.

[Zād-ul-Ma'ād; Shamāil-e-Tirmizī]

USE OF RIGHT AND LEFT HANDS.

He used to employ his right hand for all purposes excepting the unclean actions involving removal of impurities like cleaning the nose, washing after evacuation and picking up shoes etc. Similarly when he handed over something to any body, he did so with his right hand and when he took over anything, he did so with his left hand. [Zadul Ma'ad; Shamail-e-Tirmizi]

RETURNING A GREETING RECEIVED THROUGH A MESSENGER.

When he received a salutation from somebody through someone he made a salutation to him as well as to the messenger in these words:

عَلَيْكَ وَعَلٰى فُلَانٍ سَلَامٌ (شمائل ترمذی)

And (peace) on you and on so and so) [Shamāil-e-Tirmizī]

LETTERS

His noble practice in this matter was to ask the writer to write ,BISMILLĀH first and then the name of the sender and thereafter the name of addressee. Then he would dictate the text of the letter.

RELAXATION

He liked to walk about in the gardens to which he sometimes repaired for relaxation.

SWIMMING

He sometimes used to go for swimming also. [Shamāil-e-Nabawī]

HIS ROUTINE ABOUT TRAVELLING.

When the Holy Prophet (Peace be on him) would himself set out or send someone on a journey, he thought Thursday as an appropriate day for departure.

While travelling he moved his mount at a high speed and when the distance was long, he moved still more fastly.

During journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rakahs of prayer.

Whenever anybody returned from a journey and came to meet him, the Holy Prophet (Peace be on him) would embrace him and kiss on his forehead. [Zādul Ma'ād]

During travel with his companions, he would necessarily share the work to be done collectively e.g., cooking the meals. Once during a halt, when his companions thought of cooking the meals, everyone of them undertook some item of work, and the Holy Prophet (Peace be on him) took upon himself to gather the wood. [Zādul Ma'ād]

On returning from a journey he would never go to his house straight but would go to the mosque, say two rakahs of prayer and then go to his home. When entering the city on such occasions if he met children on the way, he would make them seated on his mount, the small one in front of him the elder ones behind him. [Zādul Ma'ād]

Whenever he proceeded on a journey or marched for a Jihad, he would carry one of the companions on his mount. [Zādul Ma'ād]

When he used to start for a journey and get himself seated on his mount comfortably, he would say 'Allāh-o-Akbar' (Allah is the greatest of all) thrice and then recite:—

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ، اَللّٰهُمَّ إِنَّا نَسْئَلُكَ فِيْ سَفَرِنَا هٰذَا

الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى ، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَ الْأَرْضِ ، اَللّٰهُمَّ أَنْتَ

الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْأَهْلِ وَالْمَالِ ، (زاد المعاد)

(Glorified be He who has subjugated it to us for we could never have been its masters by ourselves. And surely must we return to our Lord. O Allāh! we ask thee for righteousness and piety during this journey and such works as will please thee. O Allāh! Make this journey easy for us and afford us relief in covering the distance. O Allah! Thou art our companion in this journey and thou art the protector of our homes and belongings).

When the Holy Prophet (Peace be on him) returned from the journey he used to recite the above mentioned supplication with the following addition:—

آيِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ،

(We are those who have come back from journey, we are those who offer repentance, we are those who offer prayers and those who praise their Lord).

[Zādul Ma'ād]

Whenever his mount climbed a height, he would say 'Allāh-o-Akbar' (Allāh is the greatest of all) thrice and recite:—

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ

(O Allah! At this height dignity belongs to Thee alone and praise be to thee in all circumstances).

[Zādul Ma'ād]

When the mount moved in a low lying place, then he would say, 'Subhān Allāh' (Glorified be Allāh) thrice. While putting his feet in the stirrups he would say, Bismillāh. (In the name of Allāh). Whenever he intended to encamp in a town or village, and which came in his view from a distance, he would say, اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا (O Allāh! Bless us in it) thrice and when he actually entered it, he would say,

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلٰى أَهْلِهَا وَحَبِّبْ صَالِحِيْ أَهْلِهَا إِلَيْنَا

O Allāh! Favour us with the fruits (of the city) and endear us to its inhabitants and inspire love of its pious persons in our hearts.

[Zādul Ma'ād]

While seeing off anybody, he would say,

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ أَعْمَالِكَ

I entrust to Allāh your faith, your belongings that need protection and the outcomes of your deeds.

[Zādul Ma'ād]

On return from a journey, when he met his family members, he would say,

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا

We offer repentance again and again. We turn to our Lord so as to clean us from all evils.

[Zādul Ma'ād]

He usually set out for a journey in the early hours of the day and would pray to Allāh, the Exalted, that his Ummah

While travelling he moved his mount at a high speed and when the distance was long, he moved still more fastly.

During journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rakahs of prayer.

Whenever anybody returned from a journey and came to meet him, the Holy Prophet (Peace be on him) would embrace him and kiss on his forehead. [Zādul Ma'ād]

During travel with his companions, he would necessarily share the work to be done collectively e.g., cooking the meals. Once during a halt, when his companions thought of cooking the meals, everyone of them undertook some item of work and the Holy Prophet (Peace be on him) took upon himself to gather the wood. [Zādul Ma'ād]

On returning from a journey he would never go to his house straight but would go to the mosque, say two rakahs of prayer and then go to his home. When entering the city on such occasions if he met children on the way, he would make them seated on his mount, the small one in front of him the elder ones behind him. [Zādul Ma'ād]

Whenever he proceeded on a journey or marched for a Jihad, he would carry one of the companions on his mount. [Zādul Ma'ād]

When he used to start for a journey and get himself seated on his mount comfortably, he would say 'Allāh-o-Akbar' (Allah is the greatest of all) thrice and then recite:—

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(Glorified be He who has subjugated it to us for we could never have been its masters by ourselves. And surely must we return to our Lord. O Allāh! we ask thee for righteousness and piety during this journey and such works as will please thee. O Allāh! Make this journey easy for us and afford us relief in covering the distance. O Allah! Thou art our companion in this journey and thou art the protector of our homes and belongings).

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(O Allah! At this height dignity belongs to Thee alone and praise be to thee in all circumstances).

[Zādul Ma'ād]

When the mount moved in a low lying place, then he would say, 'Subhān Allāh' (Glorified be Allāh) thrice. While putting his feet in the stirrups he would say, Bismillāh. (In the name of Allāh). Whenever he intended to encamp in a town or village, and which came in his view from a distance, he would say, اَللّٰهُمَّ بَارِكْ لَنَا فِیْهَا (O Allāh! Bless us in it) thrice and when he actually entered it, he would say,

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰی اَهْلِهَا وَحَبِّبْ صَالِحِیْ اَهْلِهَا اِلَیْنَا

O Allāh! Favour us with the fruits (of the city) and endear us to its inhabitants and inspire love of its pious persons in our hearts.

[Zādul Ma'ād]

While seeing off anybody, he would say,

اَسْتَوْدِعُ اللّٰهَ دِیْنَكَ وَاَمَانَتَكَ وَخَوَاتِیْمَ اَعْمَالِكَ

I entrust to Allāh your faith, your belongings that need protection and the outcomes of your deeds.

[Zādul Ma'ād]

On return from a journey, when he met his family members, he would say,

تَوْبًا تَوْبًا لِرَبِّنَا اَوْبًا لَا یُغَادِرُ عَلَیْنَا حَوْبًا

We offer repentance again and again. We turn to our Lord so as to clean us from all evils.

[Zādul Ma'ād]

He usually set out for a journey in the early hours of the day and would pray to Allāh, the Exalted, that his Ummah

be blessed in setting out on journeys in the early hours of the day.

If the travellers were three, he would direct them to choose one of them as their *amīr* (leader). [Zādul Ma'ād]

DIRECTIONS ABOUT TRAVELLING.

It is advisable and *masnūn* that except for emergent and compelling needs one must not travel alone, and that at least two men should go together. (This is the verdict of the scholars of traditions and theologians).

It is *masnūn* to set out on a journey on Thursday. Monday is also commendable.

The Holy Prophet has directed that one should return to his home as soon as the object of a journey has been achieved. It is not desirable to prolong the journey unnecessarily.

On returning from a long journey, it is *masnūn* that one should not enter his house all of a sudden. He should first inform the family about his arrival and then enter the house. If the family has advance information about one's programme and is expecting him, then there is no harm in entering his house straightaway. By conforming to Sunnah, one gains the good of this world as well as of the next.

It is *masnūn* that on return from a journey one should offer two rak'ahs of prayer before entering the house.

[Zādul Ma'ād]

PART IV

THE TEACHINGS OF THE HOLY PROPHET, (Peace be on him) THE GREATEST TEACHER OF THE PAST AND THE PRESENT ABOUT THE MOST COMPLETE AND PERFECT FAITH

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ۝ هُوَ الَّذِيْ بَعَثَ فِي
الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا
مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝ (سورة الجمعة)

In the name of Allāh, the Compassionate, the Merciful.

* * * * *

1. Whatsoever is in the heavens and whatsoever is in the earth hallowed Allāh, the Sovereign, the Holy, the Mighty, the Wise.
2. He it is Who hath raised amidst the unlettered ones an apostle from among themselves, rehearsing unto them His revelations and purifying them the Book and Wisdom, though they have been in error manifest.

62/1,2.

CHAPTER 1
BELIEFS.

FAITH.

ISLĀM, ĪMĀN AND IHSĀN

Hadis: It is related on the authority of Hadrat Umar bin Khattāb (Allāh be pleased with him): One day when we were in the company of the Holy Prophet (Peace be on him) (at that time he was addressing a big gathering of his companions — Allāh be pleased with them) that suddenly a man appeared before us. His clothes were extremely white and his hair was very black. There was no effect of travel on him (which could give an impression that he was not an outsider). Besides, none of us recognized him and this led us to take him as an stranger. This man making his way through the gathering came upto the Holy Prophet (Peace be on him) and sat down before him in such a manner that his knees touched those of the Holy Prophet's and placing his hands on the thighs of the Holy Prophet said, "Tell me, Muhammad (Peace be on him) what is Islam?"

The Holy Prophet replied, "Islām is (i.e., its fundamentals are) that you testify (with your heart and tongue) that there in no diety (worthy of being worshipped) but Allāh and that Muhammad is His apostle and that you establish the prayer, pay the Zakāt, fast during the month of Ramadān and perform Hajj (pilgrimage to the House of Allāh), if you have the means. The new comer, on hearing the reply, said, you spoke the truth." The narrator of this tradition, Hadrat 'Umar (Allāh be pleased with him) says that we were astonished to find that the man is putting a question and is himself testifying and approving the reply.

Thereafter he said, "Now tell me, what is Īmān? He announced, "Īmān is that you believe in Allāh, His angels, His Apostles, His Books and the Last Day (i.e., the Day of Resurrection) as also believe in both good and evil being destined

by Allāh." Hearing this too, the man said "You spoke the truth."

Then he said, "Now tell me, what is IHSĀN." The Apostle of Allah said, "Ihsān is this that you worship and serve Allāh as if you are seeing Allāh. Although you do not see Him but He sees you all the same."

Then he said, "Tell me about the Day of Resurrection (i.e., when it will come about)." The Apostle replied, "The one who is being questioned does not know more than the one who is putting the question." Thereupon he (the questioner) said, "Then tell me some of its signs." The Apostle said, "(One sign is) that the maid servant would give birth to her master and mistress. (The other is) that those who have no shoes for their feet, no clothes for their body and are poverty-stricken shepherds would be raising lofty buildings and would be competing each other in this activity." Hadrat 'Umar (Allāh be pleased with him) says that after this dialogue, the newcomer went away. After some days, the Holy Apostle asked me, "Do you know who the questioner was?" I replied, "Allāh and His Apostle know better." Then he said, "He was Gabriel (Peace be on him). He had come to your gathering to teach you your religion."

[Muslim; Bukhārī; Ma'āriful Hadīs]

Īmān means testifying all that cocerns beliefs. Ibn Umar (Allāh be pleased with him) has narrated. The Holy Apostle of Allāh said, 'Religion is the sum total of five things (all of them are fundamental) – none of them is tenable without the other in the sense that it may completely relieve one from the Hell) testifying that there is no deity but Allāh, His angels, His Apostles, Paradise and Hell and that the dead will be raised to render their accounts. This is one of the things. Then there are five prayers (daily) which constitute one of the pillars of Islām. Without prayers, Allāh will not accept even Īmān (faith). Zakāt is atonement for sins. Without zakāt Allāh will not accept Īmān and fasting. Then if one who has performed these duties but fails to fast (intentionally and without excuse) during the month of Ramadān, Allāh will accept neither his Īmān nor prayer, nor zakāt. If one has discharged all these duties and has the means to perform Hajj but did neither perform it himself (during his lifetime) nor any of his relations did so on his behalf (then neither his Īmān, nor his prayer, nor his zakāt, nor his fasting will be acceptable

to Allāh. Acceptability means that due to any deficiency in the performance of any of the fundamentals of Islām, the remaining (good) actions will not be enough for immediate relief from the Hell. [Al-Hiliyā-Tarjumān-us-Sunnah]

PERFECT ISLAM

Abū Huraira (Allāh be pleased with him) has related: The Apostle of Allāh said: 'Islām is that you worship Allāh alone, attribute no partners to Him, say prayers regularly, pay zakāt, fast during the month of Ramadān, perform Hajj, enjoin people to do good and forbid evil. Salute your family members (when you enter your home). One who does not do any of these things then he follows Islām deficiently and one who abandons all these things, he has turned his back on Islām.

[Hakam, Tarjumān-us-Sunnah]

Hadrat Talha bin Ubaidullāh has related: A man belonging to the region of Najd and having dishevelled hair advanced towards the Holy Prophet (Peace be on him) saying some thing which we could not make out clearly (perhaps owing to distance) until he came very near to the Apostle of Allāh. Then he said, 'Tell me about specific commands of Islām which are obligatory for me as a Muslim and for every other Muslim to carry out.' The Apostle of Allāh said, 'Five times of prayer during day and night (which are obligatory and constitute the first foremost duty in Islām). He said, 'Is there any other obligatory prayer besides these? The Apostle of Allāh replied, "No" (The obligatory prayers are only these five prayers, but it is upto you if you (in addition to these five obligatory prayers) say more prayers willingly and voluntarily (and thus earn further reward). The Apostle then told him about zakāt and he again said, "Will it be obligatory for me to pay any other Sadaqa in addition to Zakāt? The Apostle of Allāh replied, "No" (Only zakāt is obligatory) but it is upto you that you pay sadaqa voluntarily (and earn further reward). Hadrat Talha bin Ubaidullah, the narrator of this tradition says that at this stage the questioner went back and that (whatever the Apostle of Allāh has told me) I will not add to it anything (on my part) or take off any thing. The Apostle of Allāh (Peace be on him) heard this and observed, "He would get prosperity if he is truthful."

[Bukhārī; Muslim; Ma'āriful Hadīs]

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[Bukhārī; Muslim; Ma'āriful Hadīs]

THINKING OF ALLĀH IN THE BEST TERMS.

Hadrat Abū Huraira (Allāh be pleased with him) related that the Apostle of Allāh said: Thinking of Allāh in the best of terms is one of most meritorious devotion.

[Musnad Ahmad, Abu Dāūd, Mishkāt]

THE SIGN OF TRUE FAITH.

Hadrat Anas (Allāh be pleased with him) has related that the Apostle of Allāh said, "No one of you can be a true believer until he loves me more than he loves his parents, children and all mankind."

[Ma'āriful Hadīs; Bukhārī; Muslim]

Hadrat Abū Huraira (Allāh be pleased with him) has related that the Apostle of Allāh said; Īmān has more than seventy branches. Out of these, the highest and most excellent is the recognition that there is no deity but Allāh i.e. testifying the oneness of Allāh and the humblest is to remove the harmful and injurious thing from the street. And modesty is an important branch of Īmān. [Ma'āriful Hadīs; Bukhārī; Muslim]

Hadrat Abū Umama (Allāh be pleased with him) has related that a man asked the Apostle of Allāh, 'what is faith? The Apostle replied, "When your good deed pleases you and evil deed grieves you, you are a believer."

[Ma'āriful Hadīs; Musnad Ahmad]

Abū Huraira (Allāh be pleased with him) has related that the Apostle of Allāh said, "Modesty and humility are born of faith. The reward for faith is Paradise. Harshness of temperament give birth to immodesty and obscenity in speech, which lead to Hell." [Musnad Ahmad; Tirmizī]

Ibn Umar has related that the Apostle of Allāh said: Modesty and man are bound to each other. When one of them is withdrawn, the other is also taken away."

[Ma'āriful Hadīs]

In the Hadīs reported by Ibn Abbās (Allāh be pleased with him) it appears like this. When one of the two is withdrawn, the other follows the former.

[Shabul Īmān, Tarjumān-us-Sunnah]

Hadrat Abū Huraira (Allāh be pleased with him) has related: 'The Apostle of Allāh said, 'Is there anybody who will himself comply with these things or at least transmit them

to those who will do so?' I said, 'O Apostle of Allāh, I am at your command.' He thereupon caught hold of my hand and told me the following five things:

'1. Keep away from all that is forbidden. You will be reckened among the devout servants of Allāh.
2. Reconcile with whatever Allāh predestined for you. You will thus become one of most carefree servants of Allāh.
3. Always do good to your neighbour. You will become a true believer.
4. Like for others whatever you like for yourself. You will become a perfect muslim.
5. Do not laugh much for this deadens the heart.'

[Musnad Ahmad, Tirmizī, Tarjumān-us-Sunnah]

Abu Shuraih Khuzāī has related:

The Apostle of Allāh said, "I swear by Allāh, that man is not a true believer.

I swear by Allāh, that man is not a true believer.

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I swear by Allāh, that man is not a true believer."

I asked, 'O Apostle of Allāh, who is not a true believer?" He replied, "The man whose neighbours are in constant fear of his mischiefs and machinations." [Bukhārī; Ma'āriful Hadīs]

Abū Huraira (Allāh be pleased with him) has reported: The Apostle of Allāh said, you cannot enter paradise until you are a believer and you cannot be a believer until you love one another. Should I not tell you something by acting upon which mutual affection will develop among you. And that is to cultivate the habit of saluting each other and make it a common practice." [Muslim; Ma'āriful Hadīs]

THE SUM AND SUBSTANCE OF IMAN AND ISLAM.

Hadrat Tamīm Dāri has related: The Apostle of Allāh said, "Faith means sincerity of purpose and adherence." We asked, "Sincerity and adherence to whom?" He replied, "To Allāh, the Exalted, to His Book, to His Apostle, to the Chiefs and leaders of Muslims and to the common people."

[Ma'āriful Hadīs; Muslim]

THE LOWEST DEGREE OF IMAN.

Hadrat Abū Sāīd al-Khudrī (Allāh be pleased with him)

has related that the Apostle of Allāh said: "If any one of you notices anything evil and against the shariah, it is incumbent on him to set it right by force, if he possesses it, and through advice if he has no force or power, and if he is not in a position to do this even, then abhore it from the core of his heart. This is the lowest degree of Īmān. [Muslim; Ma'āriful Hadīs]

LOVE OF ALLĀH AND HIS PROPHET.

Hadrat Anas (Allāh be pleased with him) has related that the Apostle of Allāh said, 'There are three qualaties and whosoever possesses them, will be favoured with the sweetness of Īmān.

(1) One who holds Allāh and His Apostle dearer than any thing else (i.e,who does not love anybody or anything more than Allah and His Apostle).
(2) One who loves a human being for the sake of Allāh alone (i.e. without any expectation of any worldly gain – but on this consideration alone that he is a godly person).
(3) One who has been rescued from Kufr (whether from the very beginning or through repentence) and after that he dislikes returning to Kufr as much as being cast into Hell.'

[Bukhārī; Muslim; Hayāt-ul-Muslimeen]

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) has related: I asked the Holy Prophet (Peace be on him) about the most excellent Īmān (i.e.,about the highest and most excellent degree of Īmān and the deeds and virtues through which it can be achieved). He replied, "That you love any one for the sake of Allāh and so be your hatred for the sake of Allāh (i.e. sympathy and antipathy with any one should be for the sake of Allāh alone) and secondly, you employ your tongue in remembering Allāh." Hadrat Mu'āz asked, "Any thing else, O Apostle of Allāh (Peace be on him)." He replied, "That for others you wish and like whatever you wish and like for yourself and dislike those things for them which you dislike for yourself." [Bukhārī; Muslim, Musnad Ahmad; Ma'āriful Hadīs]

LOVE AS A MEANS OF NEARNESS AND CLOSE ASSOCIATION.

Hadrat Abdullāh ibn Mas'ūd (Allāh be pleased with him) has related that a man came to the Holy Apostle and asked

him, what do you say about a person who loves a group of people but is unable to associate with them?" He replied, "one who loves any one is nevertheless with him (or will be placed with him in the Hereafter)" [Bukhārī; Muslim, Ma'āriful Hadīs]

Hadrat Anas (Allāh be pleased with him) has related: Someone asked the Apostle of Allah, When is the Day of Resurrection expected." He replied, "Woe to you that you enquire about the exact time and moment when Resurrection will come about. Let me know the preparation you have made for it." The man replied, "I have made no special preparation (which may be worth mentioning or dependable but (by the Grace of Allāh I have the good fortune of) loving Allāh and His Apostle.' The Apostle then observed, "you will be with him whom you love and you will be in his company."

The reporter of this tradition Hadrat Anas adds: I did not see the Muslims (i.e. the Prophet's companions) after having accepted Islām, happier than on hearing these good tidings from the Prophet. [Bukhārī; Muslim; Ma'āriful Hadīs]

Someone came to the Holy Prophet (Peace be on him) and said: "O Apostle of Allāh, I love you more than I love my wife, my children and my own self. And my condition is that when I am at home and your goodself comes to my mind, I remain restless until I come over to you and have a look at you. And when I think of my death and also that of your departure, it occurs to me that after death you would be taken to the elevated place of Prophets in Paradise, but as for me, even if I, by the Grace of Allāh enter Paradise, I might not be able to reach that high place and would thus be deprived of seeing you. The Apostle (Peace be on him) gave no reply by himself until the following verse of Surah NISĀ was revealed:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ (سورۂ نساء)

(And those persons who obey Allāh and His Apostle, are in the company of those on whom Allāh has bestowed His Grace. – viz: of the Prophets, the saints, the martyrs and the righteous). (4.69) [Ma'āriful Hadīs;]

THOSE WHO, LOVE EACH OTHER FOR THE SAKE OF ALLĀH, BECOME ALLĀH'S BELOVED.

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) has

has related that the Apostle of Allāh said: "If any one of you notices anything evil and against the shariah, it is incumbent on him to set it right by force, if he possesses it, and through advice if he has no force or power, and if he is not in a position to do this even, then abhore it from the core of his heart. This is the lowest degree of Īmān. [Muslim; Ma'āriful Hadīs]

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(2) One who loves a human being for the sake of Allāh alone (i.e. without any expectation of any worldly gain – but on this consideration alone that he is a godly person).
(3) One who has been rescued from Kufr (whether from the very beginning or through repentence) and after that he dislikes returning to Kufr as much as being cast into Hell.'

[Bukhārī; Muslim; Hayāt-ul-Muslimeen]

Hadrat Múāz bin Jabal (Allāh be pleased with him) has related: I asked the Holy Prophet (Peace be on him) about the most excellent Īmān (i.e.,about the highest and most excellent degree of Īmān and the deeds and virtues through which it can be achieved). He replied, 'That you love any one for the sake of Allāh and so be your hatred for the sake of Allāh (i.e. sympathy and antipathy with any one should be for the sake of Allāh alone) and secondly, you employ your tongue in remembering Allāh." Hadrat Mu'āz asked, "Any thing else, O Apostle of Allāh (Peace be on him)." He replied, "That for others you wish and like whatever you wish and like for yourself and dislike those things for them which you dislike for yourself." [Bukhārī; Muslim; Musnad Ahmad; Ma'āriful Hadīs]

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Hadrat Abdullāh ibn Masúd (Allāh be pleased with him) has related that a man came to the Holy Apostle and asked

him, what do you say about a person who loves a group of people but is unable to associate with them?" He replied, "one who loves any one is nevertheless with him (or will be placed with him in the Hereafter)" [Bukhārī; Muslim, Ma'āriful Hadīs]

Hadrat Anas (Allāh be pleased with him) has related: Someone asked the Apostle of Allah, When is the Day of Resurrection expected." He replied, "Woe to you that you enquire about the exact time and moment when Resurrection will come about. Let me know the preparation you have made for it." The man replied, "I have made no special preparation (which may be worth mentioning or dependable but (by the Grace of Allāh I have the good fortune of) loving Allāh and His Apostle.' The Apostle then observed, "you will be with him whom you love and you will be in his company."

The reporter of this tradition Hadrat Anas adds: I did not see the Muslims (i.e. the Prophet's companions) after having accepted Islām, happier than on hearing these good tidings from the Prophet. [Bukhārī; Muslim; Ma'āriful Hadīs]

Someone came to the Holy Prophet (Peace be on him) and said: "O Apostle of Allāh, I love you more than I love my wife, my children and my own self. And my condition is that when I am at home and your goodself comes to my mind, I remain restless until I come over to you and have a look at you. And when I think of my death and also that of your departure, it occurs to me that after death you would be taken to the elevated place of Prophets in Paradise, but as for me, even if I, by the Grace of Allāh enter Paradise, I might not be able to reach that high place and would thus be deprived of seeing you. The Apostle (Peace be on him) gave no reply by himself until the following verse of Surah NISĀ was revealed:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ (سورۂ نساء)

(And those persons who obey Allāh and His Apostle, are in the company of those on whom Allāh has bestowed His Grace. – viz: of the Prophets, the saints, the martyrs and the righteous). (4.69) [Ma'āriful Hadīs;]

THOSE WHO, LOVE EACH OTHER FOR THE SAKE OF ALLĀH, BECOME ALLĀH'S BELOVED.

Hadrat Múāz bin Jabal (Allāh be pleased with him) has

related T have heard the Apostle of Allāh say, "Allāh has said that it is incumbent on Him to love those who love each other for His sake, who sit together for His Sake, who visit each other for His sake and spend on each other for His sake."
[Muwatta Imām Mālik, Ma'āriful Hadīs]

Hadrat 'Umar (Allāh be pleased with him) has related: The Apostle of Allah said, "Among the servant of Allāh there are some who are neither prophets nor martyrs, but on the Day of Resurrection many prophets and martyrs will envy them because of their nearness to Allāh." The Companions asked, "O Apostle of Allāh! Please tell us who are those?" He replied, "Such persons are those who without any bonds of kinship and without having any financial interest love each other for the sake of Allāh alone. As such I swear by Allāh that their faces will be glittering on the Day of Judgement, rather they will all be light and will be seated on the pulpits of light. Further, when people in general will be apprehensive, at that moment they will be peaceful and undisturbed. When people in general will be worried, at that time they will have no worry. At this stage, he read out the following verse:

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

(Behold! verily for the friends of Allāh there is no fear nor shall they grieve.) [Sunan Abū Dāūd; Ma'āriful Hadīs]

Once someone passed in front of the Holy Prophet while some persons were seated with him. One of them said, "O Apostle of Allāh! I love this man for the sake of Allāh." The Apostle of Allāh (may peace be upon him) enquired as to whether he had told him so. That person replied in the negative. Thereupon the Holy Prophet told him "Go and tell him that you love him so for the sake of Allāh." The man got up immediately, went over to him and told him like that. In reply the person in question said, "May He love for the sake of whom you love me."
[Tirmizi; Abu Daud]

KEEPING COMPANY WITH PIOUS MEN

Hadrat Abū Razīn (Allāh be pleased with him) has related: The Apostle of Allāh said, "Should I not tell you some thing which is the pivot of faith and through which you can achieve goodness in this world and in the Hereafter. Firstly, hold fast the company of Ahl-e-Ziker (devout men). Secondly,

when you are alone, keep your tongue busy in remembering Allāh, as far as possible. Thirdly, love for the sake of Allāh only and (similarly) hate for the sake of Allāh alone."
[Baihaquī]

Note: It is confirmed by experience that good company is the best means of realizing the gist of religion, relishing its taste and appreciating its strength. [Hayātul-Muslimīn]

EVIL PROMPTINGS ARE NOT AGAINST IMĀN AND ARE NOT ACCOUNTABLE.

Hadrat Abdullāh-Ibn-Abbās (Allāh be pleased with him) has related: A man came to the Apostle of Allāh and said, 'Sometimes such evil thoughts occur to me that I would rather be burnt to ashes than make a mention of them. The Apostle of Allāh replied, "Praise and thanks be to Allāh who has turned this affair into one of evil suggestions" (i.e., has made those thoughts remain thoughts only) and not turning them into doubt and evil deeds). [Abū Dāūd; Ma'āriful Hadīs]

Hadrat Abū Huraira (Allāh be pleased with him) has related that the Apostle of Allāh said. "People will continue to put absurd questions about How and Why, so much so that this foolish question will be asked, "When Allāh has brought into being all creation, who has created Allāh? If any one has to face such a question he should put an end to it by saying that I believe in Allāh and His Apostles."
[Bukhārī; Muslim; Ma'āriful Hadīs]

BELIEF IN PRE DESTINATION IS ALSO AN ARTICLE OF FAITH.

Hadrat Abū Khizāmah (Allāh be pleased with him) has related on the authority of his father, who said, "I asked the Apostle of Allāh, "What have you to say about incantation and charms to which we resort to in relieving our pains and ailments and about medicines which we use during illness as also the devices that we employ for our protection. Do these repel the Divine Decree. The Apostle of Allah replied, "All these things are also by Divine Decree."
[Musnad Ahmad; Tirmizī; Ibn-i-Mājah; Ma'āriful Hadīs]

Hadrat Abū Hurairah (Allāh be pleased with him) has related: while (sitting in the Prophet's mosque) we were arguing about Allāh's decree that the Apostle of Allāh (Peace be upon him) came out to us and saw us engaged in argumentation), he became extremely angry and even to this extent that his

face became so red that it looked as if pomegrenate seeds had been burst open on his cheeks. He then said, "Is this what you were commanded to do or was it for this purpose that I was sent to you (that you engage yourself in discussing such important and delicate issues)? Beware your predecessors perished only when they argued about this matter. I adjure you, not to argue about it." [Tirmizi; Ma'ariful Hadis]

Hadrat Alī (Allāh be pleased with him) has related: The Apostle of Allāh said, "The place which every one of you will occupy in hell or in paradise has been recorded." When his hearers asked him whether they should not trust simply in what had been recorded for them and abandon doing good deeds, he replied, "Go on doing them, for every one is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do appropriate deeds." Then he recited:

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى وَصَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْيُسْرٰى وَاَمَّا مَنْ بَخِلَ وَاسْتَغْنٰى

وَكَذَّبَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْعُسْرٰى (رواه الليل، معارف الحديث

5. Then as for him who giveth and feareth Him.
6. And testified to the Good,
7. Unto him therefore We shall indeed make easy the path to ease.
8. And as for him who stinteth and is heedless,
9. And who belieth the Good,
10. Unto him therefore We shall indeed make easy the path to hardship. 92/5-10.

[Ma'āriful Hadīs]

After having done some thing it is forbidden to say: Would that I had not done it like this but would have done like that. The Apostle of Allāh has said, "This opens the door for Satan's mischief." He further said, "It is more helpful to say: 'Whatever has happened was Divine Decree and whatever He decrees must come to pass." [Zādul – Ma'ād]

Hadrat Ibn Abbās (Allāh be pleased with him) has related: I was behind the Holy Prophet when he said to me, "Young man! I will tell you a few things. Keep Allah in your mind; He will guard you. Think of Allāh and you will find Him near yourself. Whenever you have to ask for any thing, ask it of Allāh. Whenever you need help, pray to Allāh for it. Be sure that if all groups of people unite to confer any benefit upon you, they will simply be unable to do so, excepting what Allāh

has foreordained it for you and similarly, if they combine to do any harm to you, they can do you no harm except if Allāh has decreed it." [Tirmizī – Hayātul Mumineen]

PIETY

The Holy Prophet said: "I bequeath you to be pious, because piety greatly adorns and improves all your deeds." Hadrat Abū Zarr (Allāh be pleased with him) thereupon said, "Some more, Sir," He said, "Recite the Holy Quran and remember Allāh as a regular measure because this recitation and rememberence will be followed by you on earth." Hadrat Abū Zarr requested for some more. The Holy Prophet said, "Cultivate the habit of remaining more silent and speaking less because this habit wards off Satan and is helpful in matters of faith.

Hadrat Abū Zarr again requested for some counsels. The Holy Prophet said, " Give up the habit of laughing too much because it deadens the spirit and dims the light of one's face. Hadrat Abū Zarr requested for some more counsels. The Holy Prophet said, "Speak truth even though it may be unpalatable and bitter." On request for still more counsels, the Holy Prophet said, "Do not care for people's reproach in the matter of Allāh whatever you know about your own self and person, should be enough to hold you back from finding out loopholes of others."

[Sha'ab-ul-Amān; Baihaqui; Ma'āriful Hadis]

Hadrat Mu'āwiyah (Allāh be pleased with him) has related that he wrote to Hadrat 'Aishah (Allah be pleased with her) requesting her for some counsels in concise terms. She wrote in her reply:

'Greetings to you. I have heard the Apostle of Allah say: Whoever wishes to please Allāh at the cost of displeasing men, Allāh will free him from the care and charge of men, and will Himself suffice for him. And whosoever pleases people by displeasing Allāh, Allāh will deliver him to the charge of men.'

[Tirmizī; Ma'āriful Hadīs]

GOOD NAME EARNED BY GOOD DEEDS IS A BOUNTY OF ALLAH.

Hadrat Abū Zarr Ghifārī (Allah be pleased with him) has related: The Apostle of Allāh (Peace be on him) was asked, "What do you say about a man who does good deeds and is on that account spoken well by the people?" (According to another narration the last clause was: is loved by the peo-

ple ?) He replied, "This is real good tiding for a true Muslim."
[Sahīh Muslim]

Similarly if someone does any good work openly with the intention that others may follow him and learn to do likewise, then it will not be taken as dissimulation; but in such a situation that servant of Allāh will get divine reward for teaching and preaching (religion). From numerous traditions it appears that this was the intention behind many actions of the Prophet (peace be on him).

May Allah bless us with selflessness and sincereity of purpose, make us true servant and protect our hearts from ruinous atacks of dissimuliation and running after fame. [Ma'āriful Hadīs]

BEAUTY OF ISLĀM.

Hadrat Abū Huraira has related that the Apostle of Allah (Peace be on him) said:

"The beauty and perfection of a man's Islām is that he should be refraining from idle talk and purposeless acts."
[Ma'āriful Hadīs; Ibn Majāh; Tirmizī]

USE OF WORLDLY RICHES

Hadrat Abū Kabsha Anmārī has related: I heard the Apostle of Allah say, "There are three things about which I make a solemn declaration, and there is also another thing which I would like to tell you. So bear these things well in your mind. The three things that I declare solemnly are: (i) Nobody's riches are diminshed by giving sadaqah (Charity), (ii) if any one is wronged and bears it with fortitude, Allah will exalt him in honour as a recompense for it; (iii) No one shall open the door of begging but Allāh will open the door of poverty on him. The other thing that I want to tell you and which you must remember, is that the world is inhabited by four types of men. Firstly, one whom Allāh has given wealth as well as the knowledge of the right way of living; who fears Allāh while utilizing or spending his wealth; who treats relatives well by the use of his riches; and when he appropriates or spends it he does so only for the sake of Allāh. Such man occupy the highest and most sublime rank. Secondly, one whom Allah has favoured with knowledge but has not given him riches. However, if such a person has a

sincere wish and expresses it in so many words that should he get riches, he would spend it on good works in the same manner as such and such person has been doing, the reward for such a person would be of the same order as that of the first person. Thirdly, those whom Allah has given wealth but not the knowledge and desire to utilise it in the right manner and they squander it foolishly and without fear of Allah, and do not help their relations with it such men occupy the lowest position. Fourthly, those whom Allah has neither given wealth nor right knowledge (and desire) and say that if they would get riches, they would expend it in the manner as such (rake and spendthrift) person has been doing. So this is their intention and therefore both of them are equal in sin."
[Jame-Tirmizī; Ma'āriful Hadīs]

TRUTH ABOUT THIS WORLD AND THE NEXT

Hadrat Amr-bin-al-Ās (Allāh be pleased with him) has related: The Apostle of Allāh (peace be on him) delivered a sermon one day. In it he said, "Listen and remember that this world is a temporary and momentary deal which is ready and available for the time being (it has no real worth or value) So everyone, good or bad, has a share in it and all are fed by it. Believe it firmly that the Day of Reckoning will come at its appointed time. This is an inevitable fact and on this day, the Almighty Sovereign will decree reward or punishment for men (according to their deeds).

Remember, all good and every kind of comfort is in Paradise and all evil and every kind of evil is in Hell. So beware! whatever you do, do it fearing Allāh and keep its reaction in the Hereafter in view. Believe it that you will be presented before Allāh with all your deeds and who has done an atom of good will see it and whoever has done an atom of evil will see it too.

[Musnad Imām Shāfii; Ma'ariful Hadis]

FEAR OF ALLĀH AND PIETY LEADS TO EMINENCE AND NEARNESS.

While seeing off Hadrat Mu'āz bin Jabal after having appointed him as Quazi/Governor, the Holy Prophet gave him few counsels and made bequests. He said to him: "O Mu'āz!

I may not be able to meet you after this year of my life. . . ." On hearing this Hadrat Mu'āz began to weep due to shock of separation. The Apostle of Allāh then turned his face from him and looking towards Madīna said, (probably he himself was visibly moved and deeply impressed) " All those who fear Allah are very much near to me and have association with me (and lead a life of piety) whoever they may be and wherever they may be." [Masnad Ahmad; Ma'āriful Hadīs]

NOT ASSOCIATING WITH THE WORLD AND CONSCIOUS OF THE LIFE HEREAFTER.

Hadrat Jābir (may Allāh be pleased with him) has related that the Apostle of Allāh passed by a dead kid whose ears had been cut off. He said, "Who would like to exchange it for a dirham. The hearers said, "(Not to speak of a dirham) we would not like to have it even for the meanest thing." The Holy Prophet said, "By Allāh, the world is more contemptible than what this is for you.' [Muslim; Hayāt-ul-Muslemin]

Hadrat Ibne Mas'ūd (May Allāh be pleased with him) relates that the Apostle of Allāh slept on a mat and when he got up, the impression of the mat became visible on his body. Ibne Mas'ūd made a request for spreading bedding for him. He said, "I have no concern with the world. My association with the world is like that of a horseman who (while on his way) stops under a shady tree and then leaving it goes ahead."

[Ahmad, Tirmizī, Ibne-Mājah]

Hadrat Abū Hurairah has related that the Holy Prophet said "remember abundantly the cutter-off of all pleasures i.e. death." [Tirmizī;NISAI;Ibne-Mājah; Hayātul Muslimeen]

Hadrat Abdullāh-bin 'Umar (may Allāh be pleased with him) has related that the Apostle of Allah said, "To a Muslim death is a gift." [Baihaquī]

So one should be pleased with the gift and if some one is apprehensive of the punishment then he should think of the ways for his relief from that i.e. he sould follow the commandments of Allāh and His Apostle and offer repentance for the lapses." [Hayāt-ul-Muslimeen]

Hadrat Barā-bin-Āzib (be pleased with him) has related (in a lengthy tradition) that the Apostle of Allāh said, "When a true Muslim is about to leave the world for the Hereafter, then two angels with white faces descend on him

with the shroud and perfumes from Paradise. Then descends the Angel of Death and says, "O pure soul, come forth to Allāh's pardon and pleasure!" When they take it, they do not hold it in their hands but deposit it in that shroud and perfume. This gives out musk like smell. Then they carry it upwards and they do not pass by any concourse of angels (stationed on earth) which does not say, "who is this pure soul?" They say, "such a one, the son of a such a one," Calling him by graceful names. Then they take him to the lowest region of heaven and ask the door to be opened for him which is done. The angels of every heaven take (the souls) to the next above in the same manner upto the seventh heaven. Allāh the Almighty says, "Write the record of actions or name of this servant in 'illiyūn; and return him to the earth for interrogation. Therefore his soul is returned to his body but not in the manner it was while he was in the world but in consistance with the state of being, the truth about which will be known after death. Then two angels come to him and say to him, "who is thy Lord?" He replies, "My Lord is Allāh." Then they say "What is thy religion, He says, "Islām." Then they say, "Who are these men who are sent to you." He says, "They are, the Prophets of Allāh." Then a voice from Allāh calls out, "My servant gave the right reply. Throw for him a bed from Paradise, and dress him from Paradise, and open a door for him towards Paradise." Then peace and perfume come for him from Paradise. (After this, there is mention of what happens with an infidel which is opposite to it).

[Musnad Ahmad, Hayātul Muslemeen]

REMEMBERANCE OF DEATH

In a lengthy tradition, Hadrat Abū Sa'īd al-Khudrī has related that one day, the Apostle of Allāh came to the mosque from his home for saying prayer and he saw people looking as if they were bursting into laughter (in the mosque) (and this was the sign of excessive carelessness). So the Holy Prophet (peace be on him) said, (for their guidance). "If you were to keep much in remembrance death which is the cutter-off of pleasures it would distract you what I see. So keep death much in remembrance".

[Jame-Tirmizī - Ma'āriful Hadis]

Hadrat Anas (Allāh be pleased with him) has related

that the Apostle of Allāh came upon a young man at a time when he was dying and asked, "How do you find yourself at the moment?" He replied, "O Apostle of Allāh! I am in such a state of mind that I am hopeful of Allāh's mercy and at the same time I am apprehensive of punishment and torture for my sins". The Apostle of Allāh said, "Be sure, that in whose heart, there are feelings of both hope and fear (at the time of death) then Allāh, the Magnificent would certainly bestow upon him what he is expecting from His bounty and would keep him in security from the punishment of which he is afraid and fearful'.

[Jame Tirmizī - Ma'āriful Hadīs]

TEARS IN FEAR OF ALLĀH.

Hadrat Abdullāh bin Mas'ūd has related that the Apostle of Allāh said, "If through fear of Allāh tears, even to the extent of a fly's head, fall from any believer's eyes and drop on some part of his cheek, he will be kept away from hell by Allāh". [Ibn Mājah, Ma'āriful Hadīs]

TABLĪGH (Preaching).

The Holy Prophet, one day delivered an address and in this address he praised some Muslims. Then he said, "How is that some people do not help their neighbours, in developing an understanding of religion and do not teach them religion and do not apprise them of the admonitory aspect of remaining ignorant of religion and do not restrain them from evil doings and how is that, that people do not learn religion from their neighbours and do not develop an understanding of religion and do not ascertain the consequences of remaining ignorant of religion. I swear by Allāh, it is incumbent on people (Muslims) to impart religious teachings to their neighbours, to develop understanding of religion in them, to tender advice to them and to tell them good things. Even the people (Muslims) should necessarily learn religion from their neighbours, should develop an understanding of religion and should follow their counsels.

[Tibrani, Ma'āriful Hadīs]

A person told Hadrat Abdullāh-ibn-Abbās (Allāh be pleased with him) that he wanted to preach religion i.e.

to enjoin what is reputable and forbid what is disreputable. He asked, "Have you acquired that position?" He replied, "Yes, it is hoped so". Ibn Abbās (Allāh be pleased with him) said, "If you do not apprehend that the three verses of the Holy Qurān would not disgrace you then you certainly preach religion". He asked, "Which are those three verses?" Ibn-Abbās (Allāh be pleased with him) said, "The first is:-

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ (بقرہ)

[Do you enjoin what is reputable and forget yourself?]

Ibn Abbas (Allāh be pleased with him) said, "Have you followed this verse fully?" He replied "No".

The second verse is:-

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (سورہ صف)

[Why do you enjoin what that you do not do?] [61/2]

"Have you acted upon it fully?" He said, 'No'. The third verse is:-

مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ (سورہ ہود)

(Hadrat Shu'aib (peace be upon him) said to his people: [And I desire not, in order to oppose you, to do that which I forbid you (11/88).

[Rather, I will keep off from them you will not find inconsistancy in what I say and what I do.]

Ibn Abbas enquired, "Have you followed this verse fully?" He said, "No." Then he said "Go, first enjoin yourself what is reputable and restrain yourself from what is disreputable. This is the first step of a preacher".

[Ma'āriful Hadīs, Ad-dawah]

Hadrat Huzaifah (Allāh be pleased with him) has reported the Holy Prophet as saying, "By Him in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable or Allāh will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer". [Tirmizī]

Hadrat 'Akramah (Allāh be pleased with him) says that Hadrat Abdullāh-ibn-Abbās (Allāh be pleased with him) said, "Deliver sermon once a week and if you like you can do so twice but do not deliver sermons more than three times a week, and do not let the people develop hatred with this Qurān, and it should not be like this that you come upon people and find them busy and you start addressing them and thus cause an interruption. If you do like that,

that the Apostle of Allāh came upon a young man at a time when he was dying and asked, "How do you find yourself at the moment?" He replied, "O Apostle of Allāh! I am in such a state of mind that I am hopeful of Allāh's mercy and at the same time I am apprehensive of punishment and torture for my sins". The Apostle of Allāh said, "Be sure, that in whose heart, there are feelings of both hope and fear (at the time of death) then Allāh, the Magnificent would certainly bestow upon him what he is expecting from His bounty and would keep him in security from the punishment of which he is afraid and fearful'.

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[Ma'āriful Hadīs, Ad-dawah]

Hadrat Huzaifah (Allāh be pleased with him) has reported the Holy Prophet as saying, "By Him in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable or Allāh will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer". [Tirmizī]

Hadrat 'Akramah (Allāh be pleased with him) says that Hadrat Abdullāh-ibn-Abbās (Allāh be pleased with him) said, "Deliver sermon once a week and if you like you can do so twice but do not deliver sermons more than three times a week, and do not let the people develop hatred with this Qurān, and it should not be like this that you come upon people and find them busy and you start addressing them and thus cause an interruption. If you do like that,

then you will but keep silence at such a time and when, you find them inclined and they so desire, then address them and be careful not to use rhymed phraseology because I have seen the Holy Prophet (peace be on him) and his companions (Allāh be pleased with them) that they did not like ceremonions ornamentation of style." [Bukhāri]

LOVE OF THE WORLD AND FLEEING FROM DEATH.

It has been reported from the Holy Prophet (peace be on him) that a time is to come for my Ummah when other nations will, taking (you) as a delicious morsel, rush upon you just as people do on dining tables. "Someone asked, 'O Apostle of Allāh! Shall our number by reduced at that time to such an extent that in order to devour us, other nations will unite and rush upon us". The Holy Prophet said, "At that time your number will not be little but you will be weightless like straw floating on flood (water) and that your awe will get out of the hearts of your enemy and cowardice and low spirits will find a place in your hearts". On this a person enquired, "What will be the cause of this cowardice (finding a place in the hearts?) The Holy Prophet replied, "Because you will start loving the world and will flee from death and will hate it."

[Abū Dāud-Maāriful Hadis]

Hadrat Anas (Allāh be pleased with him) has related that the Apostle of Allāh said, "A time is coming to men when he who adheres to his religion will be like one who seizes live coal in his fist (i.e. just as it is difficult to retain live coal in hand, so it would be difficult to adhere to religion).

[Tirmizi-Mishkāt]

CONCISE AND FOREMOST COUNSELS

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Apostle of Allāh said, "My Lord has specially given me the following nine commandments:-

1. Fear Allāh in private and public;
2. Speak what is just and equitable whether in anger or in agreeable (mood) (i.e. it should not be like this that when you are cross with someone and are enraged with him, then you usurp his rights and do injustice to him and when you are on friendly and good terms with someone, then you favour him and help him unduly, but whatever the case may be, the middle course of fairplay and equity should be followed;
3. Stick to moderation in poverty and indigence as well as in riches and wealth (i.e. when Allāh, the Exalted involves you in poverty then one should not express impatience and perturbation. At the same time, when He favours with enough and to spare then one should not forget the fact of the matter and be involved in pride and headstrongness. In substance, in both these conditions of trial one should refrain from going to the extremes;
4. I should established relationship with that kinsmen and fulfil their obligations who break the relationship with me and misbehave with me;
5. I should give them also who might have deprived me of my rights;
6. I should forgive them who might have oppressed me;
7. In my silence there should be meditation (i.e., when I am silent I should ponder over matters deserving serious consideration e.g., Attributes of Allāh, the Exalted and His signs - i.e., what is Allāh, the Exalted's relationship with me? What is His commandment for me? What is my attitude towards Him and His commandments and what should it be? And what is going to be my end? And, for example, how should these servants of Allāh, the Exalted, who are indifferent towards Him be connected with Allāh. In substance in silence there should be meditation of this nature.
8. My conversation should be Zikr (i.e., whenever I have to speak and whatever I speak, it should be about Allāh. It may either be praise and hymn of Allah or educating and preaching of his commandments, or of the nature that it should have regard and care for the commandments and punishments of Allāh. In all these cases, whatever be the conversation, it will be of the nature of Zikr) and
9. My observation should be one for learning a lesson (i.e. on whatever thing I cast a glance, it should be with the intention of learning a moral and a lesson) and exhort people to do what is reputable." [Ma'āriful Hadis - Razīn]

Hadrat Mu'az-bin-Jabal has related that the Apostle of Allah recommended ten things to me saying, "(1) Do not

then you will but keep silence at such a time and when, you find them inclined and they so desire, then address them and be careful not to use rhymed phraseology because I have seen the Holy Prophet (peace be on him) and his companions (Allāh be pleased with them) that they did not like ceremonions ornamentation of style." [Bukhāri]

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Hadrat Mu'az-bin-Jabal has related that the Apostle of Allah recommended ten things to me saying, "(1) Do not

associate anything with Allah even if you are put to death; (2) Do not be disobedient to your parents, even if they command you to quit your family and property, (3) Do not deliberately neglect to observe a compulsorily prescribed prayer, for one who deliberately neglects a compulsorily prescribed prayer, will have Allah's protection removed from him, (4) Do not drink wine, it is the root cause of all evils (so it has been called mother of all evils), (5) Save yourself from all sins, because Allah's wrath descends on account of sins, (6) Do not run away from the engagement in Jihad even if the casualties be running high. (7) When you be living with some people at a place where, due to epidemic, death becomes widespread, you stay on there with determination. (Do not run away from that place for the sake of your life). (8) Spend on your family members according to your status and means (Do not be close fisted so much so that in spite your having money they (family members) suffer. Similarly do not be spendthrift beyond your means). (9) For educating them good manners, be strict and harsh (as the situation demands), and (10) Cause them to fear Allāh.

[Musnad Ahmad - Ma'āriful Hadīs]

Hadrat Abū Ayyūb Ansāri has related that a man came to the Apostle of Allāh and requested him for some advice but that it should be brief (so that it may be easy for him to remember it). He said, "(Firstly) when you stand up for prayer then say the prayer just like a person who is about to bid farewell to everything and to say 'Good Bye' to everybody (i.e. the prayer should be like that of a person who is about to breathe his last). You should say every prayer in the same manner and (secondly) do not utter any such thing for which you may have to offer an apology and explanation on the day following (i.e., when talking you should be careful not to speak such a thing for which you might be required to offer an explanation before someone in this world or beyond Allāh on the day of judgement). And (Thirdly) whatever you see with people or in their hands, make yourself totally hopeless about all that. (i.e. Only be the centre of your expectations and attention and have absolutely no hopes in the people).

[Musnad Ahmad - Ma'āriful Hadīs]

It has been reported from the Apostle of Allāh (peace be upon him) that he said, "I bequeath you to fear Allāh, the Exalted, to listen to the orders of the Amīr (Head of

the State) and to obey him, even if he be an Abyssinian slave. Whoever will survive me, will see too much of dissension. So at that time, you must follow the path set forth by me and my viceregents who have received guidance from me and hold fast their ways, rather hold them with your teeth and protect yourself from innovations, for every new action (for which there is no authority) is innovation and every minor action means going astray".

[Mishkāt - Ma'āriful Hadīs]

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) said that one day he requested the Apostle of Allāh, Inform me, Apostle of Allah of an act which will cause me to enter paradise and remove me far from hell". He said, "You have asked a serious question, but it is easy for the one whom Allāh helps to answer it. Please listen. It is of primary importance; these basic requirements of religion should be met with care and determination. Worship Allāh and associate nothing with Him, observe the prayer in the proper manner single-mindedly. Pay the Zakāt, fast during Ramazān, and perform Hajj". He then said, "Shall I not guide you to the gateways of what is good? (i.e., whatever he had told were the pillars of faith and obligations - Farāiz). He then said, "Shall I not guide you to other gateways of what is good?" (Perhaps he meant voluntary prayers) So, he appreciateing the eagerness of Hadrat Mu'āz said, "Fasting is a protection (from sins and hell fire) and alms-giving extinguishes fire, and prayer in the middle of night (salātut-tahajjud) has the same effect and has a special place in the gateways of what is good). After that he (in connection with the eminence of salāt-ut-tahajjud and Sadaqa) recited the following verse of Surah

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ فَلَا

تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

16. Their sides leave off the couches calling upon their Lord in fear and in desire, and that wherewith we have provided them they expend.
17. No soul knoweth that which is kept hidden for them of perfect comfort as a recompense for that which they have been working.

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Then he said, "Shall I not guide you to the head and

support of the matter and the top of its hump", (Mu'āz says) I said, "Yes, Sir." He said, "The head of the matter (religion) is Islām, its support is prayer and the top of its hump is jihād". Then he (the Holy Prophet) said, 'Shall I not tell you that on which all this is based' (and without which all these are weightless and useless)' Hadrat Mu'āz says, I said, "Sir, tell me that as well". So he took hold of his tongue and said, "Restrain it (i.e. keep it under control. This should not go astray). Mu'āz says that he said, "Sir, Shall we really be punished for what we talk about. The Apostle of Allāh said, "O Mu'āz! The mother should not have given birth to you. (According to Arab dictum, this is an expression of love). People will be overthrown in hell on their faces (or on their nostrils) mostly due to their unthoughtful utterances".

[Musnad Imām Ahmad - Tirmizī]

Hadrat Anas (Allāh (peace be on him) addressed Abū Zarr saying, "Shall I not tell you two traits of character which are light on the back (i.e. it is not cumbersome to cultivate them) and will be very heavy in the scale of Allāh". Abū Zarr (Allāh be pleased with him) says that he said, "O Apostle of Allāh! Do tell me these two traits of character". The Apostle of Allāh (peace be on him) said, "The habit of remaining mostly silent and secondly pleasing disposition. I swear by Allāh in whose possession is my soul, in human actions these two things have no parallel". [Shu'abul-Imām-Lil-Baihaqui - Ma'āriful Hadīs] 'Imrān-bin-Hittān - Taba'ee has related that one day he visited Abū Zarr Ghifāri (Allah be pleased with him) and saw him in the mosque in such a condition that he was sitting alone wrapped up in a black scarf. He said, "O Abū Zarr! How is this loneliness and single-mindedness?" (i.e., Why have you chosen to remain aloof and away from society?) He replied "I have heard the Apostle of Allāh (peace be on him) saying, "Seclusion is better than the company of bad persons and sitting with a good person is better than solitude, and enjoining what is reputable is better than keeping silence, and keeping silence is better than telling what is disreputable".

[Shuab-ul-Imām Lil Baihaqui - Ma'āriful Hadīs]

Hadrat Abū Zarr Ghifāri (Allāh be pleased with him) has related that my beloved friend has specially recommended the following seven things:-

1. Loving the needy and destitute,;

2. Looking towards those who are below me (i.e. those who do not possess household effects as much as I have) and should not look towards those who are above me (i.e. those who have much more provision for worldly life than I have.) In some traditions it has been reported that by doing so a habit of patience and thankfulness is created and it is evident also.
3. I should show mercy towards my kinsmen and establish relations with them (i.e. I should deal with them as one should deal with his relatives and kinsmen) though they do not do so with me.
4. I should not beg anything from anybody (i.e. for every requirement of mine I should beseech Allah, the Exalted and I should not go abegging on anybody else's door).
5. I should speak truth on every occasion even if it be bitter for the people (and may be distasteful to them on account of their own intents and wishes).
6. I should not be afraid of those who reproach me in the way of Allāh! (i.e. if worldly people reproach me, even then I should say · · · and · · · do what has been enjoined by Allāh and by which Allāh is pleased. I should not care at all for the reproach.)
7. I should recite abundantly.

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Because all these things are from the treasure which is below the heaven (i.e. these are gems from the treasures which is beneath the throne of Allāh and which are given to those servants of Allāh whom He likes. Nobody else has access to that).

Hadrat Abdullāh bin Mas'ūd has related that the Apostle of Allāh (peace be on him) said, "On the day of resurrection, the feet of the son of Ādam will not move away till he is questioned about five matters;

1. On what he spent his life;
2. In what he made his youth pass away;
3. Whence he acquired his property;
4. On what he spent it, and
5. What he did regarding what he knew".

[Tirmizī - Maāriful Hadīs]

Abdullāh bin 'Umar (Allāh be pleased with him) has related that the Apostle of Allāh (peace be on him) said, "If you have four characteristics then it does not matter

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if worldly advantage passes you by.

1. Keeping a trust,
2. Speaking the truth,
3. A good character, and
4. Abstentiousness in food."

[Musnad Ahmad - Baihaqūī - Maāriful Hadīs]

Amr-bin-Maimūm-al-Audī (Allāh be pleased with him) has related that the Apostle of Allāh (peace be on him) counselling a person said, "Get hold of five things before five others and make use of them as far as you can:

1. Youth before decreptitude;
2. Health before illness;
3. Riches before property;
4. Leisure before work, and
5. Life before death."

GUIDANCE FOR WOMEN.

Ibn 'Umar (Allah be pleased with him) has reported from the Apostle of Allah that (once) he said, "O women! You (specifically) pay Sadaqah and offer repentence abundantly, for I have seen that amongst infernals, the number of women is more." One of the shrewd hearers asked, O Apostle of Allāh! What is our fault that most of us would go to hell?" The Holy Prophet replied, "you are more habituated to curse (during conversation) and you are more ungrateful to your husbands. I have not seen anyone being deficient in piety and wisdom like you but dominating a wise person."

[Bukhārī - Muslim - Tarjumān-us-Sunnah]

VOW [NAZAR].

Hadrat' Imrān bin Husain has related that he heard the Apostle of Allāh (peace be on him) say; "Vows are of two kinds, so if any one vows to do an act of obedience, that is for Allāh and must be fulfilled; but if anyone vows to do an act of disobedience, that is for the satan and must not be fulfilled but must make atonement for it to the extent he would do in the case of an oath". [Nisai-Mishkāt]

Hadrat Ibn Abbās (Allāh be pleased with him) has reported the Apostle of Allāh (peace be on him) as saying, "If any one takes a vow but does not name (specify) it, its atonement is the same as for an oath, if any one takes a vow to do an

act of disobedience, its atonement is the same as that for an oath; if any one takes a vow he is unable to fulfil, its atonement is the same as for an oath; but if any one takes a vow he is able to fulfil, he must do so".

[Abū Dā'ud, Ibn Mājah, Mishkāt]

Oath

Hadrat Ibn 'Umar (Allāh be pleased with him) has reported the Apostle of Allāh as saying that when swearing by Allāh if anyone says 'if Allāh will', he is not held accountable if he breaks it."

Hadrat Ibn 'Umar (Allāh be pleased with him) has reported the Apostle of Allāh (peace be on him) as saying "He who swears by anyone but Allah, is a polytheist".

[Tirmizī - Mishkāt]

Good omen

Hadrat Abū Hurairah (Allāh be pleased with him) has related the Apostle of Allah say, "There should be no taking of omens, but the best type is the good omen" He was asked what a good omen was and replied, "A good word which one of you hears from anyone or from any source."

[Bukhāri - Muslim - Mishkāt]

'Urwa-bin 'Āmir (Allāh be pleased with him) has related that when he mentioned about taking omens to the Apostle of Allāh (peace be on him) he replied, "The best type is the good omen, and a Muslim is not turned back from any thing because of an omen. When anyone of you sees any thing which he dislikes i.e. omen, he should say,

اَللّٰهُمَّ لَا يَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَاْتِيْ بِالسَّيِّئَاتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (شكوة)

["O Allāh! Thou alone bringest good things, Thou alone avertest evil things and there is no might or power but in Allāh] (Abū Daud - Mishkāt)

VISION.

Abū Razīn al-'Uqailī (Allāh be pleased with him) relates that the Apostle of Allah (peace be on him) has said, "A believer's vision is a forty sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it (i.e. when it is interpreted) it settles." Abū Razīn says that he thinks that Apostle of Allāh further said,

if worldly advantage passes you by.

1. Keeping a trust,
2. Speaking the truth,
3. A good character, and
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[Musnad Ahmad - Baihaqul - Maariful Hadis]

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[Abu Da'ud, Ibn Majah, Mishkat]

Oath

Hadrat Ibn 'Umar (Allah be pleased with him) has reported the Apostle of Allah as saying that when swearing by Allah if anyone says 'if Allah will', he is not held accountable if he breaks it."

Hadrat Ibn 'Umar (Allah be pleased with him) has reported the Apostle of Allah (peace be on him) as saying "He who swears by anyone but Allah, is a polytheist".

[Tirmizi - Mishkat]

Good omen

Hadrat Abu Hurairah (Allah be pleased with him) has related the Apostle of Allah say, "There should be no taking of omens, but the best type is the good omen" He was asked what a good omen was and replied, "A good word which one of you hears from anyone or from any source."

[Bukhari - Muslim - Mishkat]

'Urwa-bin 'Amir (Allah be pleased with him) has related that when he mentioned about taking omens to the Apostle of Allah (peace be on him) he replied, "The best type is the good omen, and a Muslim is not turned back from any thing because of an omen. When anyone of you sees any thing which he dislikes i.e. omen, he should say,

اَللّٰهُمَّ لَا يَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَاْتِيْ بِالسَّيِّئَاتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (شكوة)

["O Allah! Thou alone bringest good things, Thou alone avertest evil things and there is no might or power but in Allah] (Abu Daud - Mishkat)

VISION.

Abu Razin al-'Uqaili (Allah be pleased with him) relates that the Apostle of Allah (peace be on him) has said, "A believer's vision is a forty sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it (i.e. when it is interpreted) it settles." Abu Razin says that he thinks that Apostle of Allah further said,

"Tell it only to one who loves him or one who is man of understanding". [Tirmizī - Mishkāt]

AUSPICIOUS DAY FOR BEGINNING RELIGIOUS EDUCATION.

It has been reported in traditions that knowledge should be acquired on Monday. This facilitates the acquisition of it. Same is mentioned about Thursday while in some traditions Wednesday appears. The learned author of Hidāyah used to commence a book on Wednesday and used to say that whatever is begun on Wednesday renders its completion. [Sharah Talimul Muta'allim - Bahishtī Zewar]

RENEWAL OF A TRADITION.

It has been reported from the Apostle of Allāh (peace be on him) that he said, "Whoever transmits forty of my traditions to my Ummah, then I shall make special recommendation for him". (Jame Khabre)

It has been reported from the Apostle of Allāh (peace be on him) that when in my Ummah there comes about disruption in the religion, then at that time whoever holds fast the ways of the Holy Prophet he will get reward equal to hundred martyrs. [Bahishtī Zewar]

BEQUEST OF THE HOLY PROPHET. (peace be on him)

It has been reported from the Holy Prophet (peace be on him) that he said, "I am leaving behind in you such a thing that if you hold it fast, you would not go astray. One is the Book of Allāh (Qurān-e-Majid) and the other is Sunnah i.e. Traditions". [Bahishti Zewar]

CHAPTER 2

'IBĀDĀT (DEVOTIONS)

SALĀT (PRAYER) AND RELATED MATTERS

TAHĀRAH.
(PURIFICATION)

TAHARAH IS A CONSTITUENT OF ĪMĀN (FAITH)

Hadrat Abū Mālik-al-Asharī (Allah be pleased with him) has reported that the Holy Prophet (Peace be on him) said: "Tahārah is a constituent of Īmān; saying

اَلْحَمْدُ لِلّٰهِ

(Praise be to Allāh) fills the scale; saying

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

(Glory be to Allāh and Praise be to Allāh) fill the space between the heavens and the earth; salāt (prayer) is a light; Sadaqa is a proof, endurance is a shining glory and the Qurān is a proof on your behalf or against you. All men go out early getting themselves free or destroying themselves'.

[Sahih Muslim; Ma'āriful Hadis]

Hadrat 'Āishah (Allāh be pleased with her) has reported that the Holy Prophet said: "Ten characteristics belong to the religion of Islām.

(1) Clipping the moustaches;
(2) letting the beard grow,
(3) using miswāk (tooth stick),
(4) snuffing up water in the nose and cleaning it,
(5) cutting the nails,
(6) washing the fingers' joints (to remove the dirt that usually accumulates there),
(7) plucking the hair under the armpits,
(8) shaving the pubes,
(9) doing ISTINJĀ' (abstersion) with water.

The narrator said "I have forgotten the tenth but it may have been "rinsing the mouth.'

[Sahīh Muslim; Ma'rif-ul-Hadis]

HOLY PROPHET'S (PEACE BE ON HIM) PRACTICES IN THE MATTER OF RELIEVING ONESELF

ISTINJĀ'

(1) The Prohpet (Peace be on him) used to enter the privy putting his left foot forward, and to come out putting the right foot out.(Tirmizī)

(2) While entering the privy, he used to say:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

('O Allāh! I seek refuge in Thee from the foul male and female devils)

(3) On coming out of privy, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّیَ الْاَذٰی وَعَافَانِیْ

('O Allāh! Grant Thy forgiveness or Praise be to Allāh, who has removed harm from me and kept me in health.)

[Zād-ul-Ma'ād; Tirmizī; Ibn Mājah]

(4) When he sat down to answer a call of nature, he would not raise his garment until he was quite close to the ground. (Zād-ul-Ma'ād)

(5) When he wanted to pass water, he would look for a soft ground. If he did not find such a place, he would dig and upturn the earth with a piece of wood or other hard thing to make the soil loose and soft.

[Zād-ul Ma'ād]

(6) Habīb bin Sāleh (Allāh be pleased with him) has related that when the Prophet entered the privy, he would put on his shoes and cover his head. [Ibn Sa'd]

(7) Sometimes he would use water for ISTINJĀ', or at other times stones and sometimes both; the number of stones would always be odd – at least three. He would use his left hand for ISTINJĀ'. When he used water for this purpose, he would wash his hands after rubbing them on them on ground repeatedly.

[Zā'dul Mā'ād]

(8) When he would sit on his knees to make water, he would keep his things wide apart. If he wanted to ease himself, he would sit behind a mound or hillock or a date palm etc.

(9) When he sat down to ease himself, he would neither face nor turn his back towards the QIBLAH. (Zād-ul-Mā'ād)

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('O Allāh! Grant Thy forgiveness or Praise be to Allāh, who has removed harm from me and kept me in health.)

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Hadrat Abū Hurairah has reported: Whenever he would go to the privy, I used to give him water for ISTINJĀ'. After which he would put his hands on the gound. Then I used to give him another jug of water with which he would perform WUḌŪ (ablution). (Abu Dāūd)

CLARIFICATION

The intention is that the prophet also used to purify himself with water after using the stones etc. After that he would first rub his hands on the ground and wash them and then perform WUḌŪ (ablution). As is clear from this tradition that it was usual with the Prophet that he would perform wudū after answering a call of nature and doing ISTINJĀ. But in order to indicate that performing wudū' is only a commendable and excellent practice he has occasionally omitted it, as is related in Sunan Abū Dāwūd and Sunan Ibn MAJAH on the basis of the following tradition from Hadrat 'Āishah. Once after the Prophet had passed water (Hadrat) Umar (Allāh be pleased with him) stood behind him with a jug of water. The Prophet thereupon asked: O' 'Umar! What is this water for? 'Umar replied, 'Water for your wudū'.' The Prophet remarked, I have not been required to perform wudū' each time after I have passed water. If I were to do so, it will become a sunnah and an established practice. (Ma'riful Hadis)

INSTRUCTIONS ABOUT RELIEVING AND CLEANING ONESELF.

(Hadrat) Abū Hurairah has related that the Prophet said: "I am to you just like a father to his son,(i.e., just as it is the responsibility of a father to wish them well and to teach them the manners, so it is my duty to educate you properly) for I give you instruction. When you go to relieve yourself, do not face or turn your back towards the Qiblah."

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Prophet (Peace be on him) has commanded that three stones be used, he forbade the use of dung and decayed bones, and also forbade the use of right hand for the purpose of ISTINJĀ.

[Ma'rif-ul-Hadis, Sunnan Ibn Mājah; Darimī]

(Hadrat) 'Abdullāh bin Mugḥaffal (Allāh be pleased with

him) has related that the Prophet (Peace be on him) has enjoined that no one should pass water in the bath room and then take a bath or perform wudū' at the same place because evil prompting come from such a practice.

[Ma'rif-ul-Hadis; Sunan Abū Dāwūd]

THE DUA (SUPPLICATION) TO BE RECITED WHEN ENTERING THE PRIVY.

(Hadrat) Zaid-bin-Arqam (Allāh be pleased with him) has reported that the Prophet said: "These privies are peopled by jinns and devils, so when one of you goes there he should say, "I seek refuge in Allāh from the foul male and female devils."

[Abū Dāwūd; Ibn Mājah, Ma'riful Hadis]

(Hadrat) Abdullāh bin Arqam (Allāh be pleased with him) has related that he heard the Prophet (peace be on him) say: "When the time for prayer comes and one of you needs to relieve himself, he should do that first."

[Tirmizī, Sunan Abū Dāwūd; Ma'riful Hadis]

INSTRUCTIONS ABOUT ISTINJĀ'.

(from Bihishti Zewar)

(1) Whatever impurity is excreted either from the front or back makes it imperative to cleanse the affected part i.e., to perform ISTINJĀ.

(2) If the impurity has not spread on the sides of the affected part and water is either not available at all or is not sufficient for ISTINJĀ, then it is permissible to wipe the affected part clean with stones or earth until all the impurity has been removed and the body has become free from it. However, being repugnant to the basic idea of cleanliness and purity this method should be resorted to only in extreme circumstances.

[Tanwīr – Shāmī]

(3) No specific manner has been laid down for cleaning with clods. The only thing to be kept in mind is that the impurity does not spread around and that the body is rendered free from it.

[Futuhe – Hindia]

Hadrat Abū Hurairah has reported: Whenever he would go to the privy, I used to give him water for ISTINJĀ'. After which he would put his hands on the gound. Then I used to give him another jug of water with which he would perform WUḌŪ (ablution). (Abu Dāūd)

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(3) No specific manner has been laid down for cleaning with clods. The only thing to be kept in mind is that the impurity does not spread around and that the body is rendered free from it.

[Futuhe – Hindia]

(4) After cleaning with clods it is masnūn to clean with water. [Tirmizī]

(5) However, if the impurity covers a space larger than depression of a palm then it is obligatory to wash with water. Unless the impurity has been washed clean with water, Salāt will not be in order. If, however, the impurity has not spread to that extent and one cleans it with only, then it is permissible to say prayers; nevertheless, this will be inconsistent with the Sunnah. [Sharahul Tanwīr]

(6) Before entering the privy one should say BISMILLAH and the masnūn supplication.

(7) While entering the privy, one should put in the left foot first.

(8) One should not go to the privy bare-headed. [Zād-ul-Ma'ād]

(9) Before entering the privy, one should put off the ring on which the name of Allāh or His Prophet is engraved. [Nasāī]

(10) Entering the privy with a ta'wīz encased in waxcloth or even ordinary cloth is permissible.

(11) If one has to sneeze while in the privy, he should say (Al-Hamdūlillāh) only in mind and not with the tongue.

(12) As long as one is in the privy, one should not talk or speak. [Mishkāt]

(13) While coming out of the privy one should put the right foot out and recite the prescribed prayer.

(14) Left hand should be used for cleaning. If the left hand is missing, the right hand may perforce be used.

(15) After ISTINJĀ one should rub the left hand well on the ground or with soil and then wash it.

(16) Sitting for natural evacuations at a place where private parts of the body which have to be covered, are open to others' view is sinful. Passing water while standing, or in a tank or well or on their edges is makrūh (undesirable). So also is the case of evacuation of bowels.

(17) It is forbidden to evacuate beside the wall of a mosque and in a grave yard. It is also forbidden to pass water in a rat's hole or any other hole in the ground.

(18) Passing water from a low place towards a higher spot; relieving one-self where people sit or walk or evacuating at a place where people take bath or perform wudū.

(19) While easing oneself one must not speak except under

avoidable circumstances.

(20) One must not touch the penis with the right hand while passing water or doing ISTINJĀ: instead left hand should be used for this purpose. [Bukhārī; Muslim]

(21) One should be very careful against being bescattered with urine or excreta, for torment in the grave is often the result of failure to guard oneself from the sprinkling of urine. [Tirmizī]

(22) If one has occasion to ease himself while in a thicket or away from habitation, he should do so at a place beyond people's view.

[Mariful Hadīs; Sunan Abū Dāwūd; Tirmizī]

(23) Or, he should go to a low place where he is out of people's view.

(24) One should find a spot with soft soil so that the urine does not get sprinkled but is absorbed in the soil. [Tirmizī]

(25) In order to pass water, one should sit down: One should not do so while standing. [Tirmizī]

(26) If after passing water, one wants to soak it in clods, he should do so behind the wall or take other cover. [Bihishtī Gohar]

MISWAK.
(The tooth-stick)

There are a number of traditions relating to the excellence and significance of cleaning one teeth with a miswāk.

The Prophet has said: "Were it not that I might distress my people, I would order them to use the tooth-stick at every time of prayer." [Sahīh Bukhārī; Sahīh Muslim]

The use of miswāk is a means of purifying the mouth and is pleasing to Allāh. [Bukhārī]

He said: "JIBRĪL never came to me without ordering me to use the tooth-stick with the result that I have been afraid of chafing the front of my mouth." [Musnad Ahmad]

Whenever the Prophet intended to recite the Qurān or to go to sleep, he would use a tooth-stick. He used to do the same when he would enter the house. Hadrat 'Āishah (Allāh be pleased with her) says: The first thing which the Prophet would do on entering the house was to use miswāk (tooth-

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stick). He also did so when he performed wudū or said his prayers.

It is enough to use a finger to clean the teeth, whether this be his own finger or another person's; Abu Naim and Baihaqī have reported that the Prophet used to apply miswāk to his teeth breadthwise. In Mawahib-e-Ladunniyah it is said that the miswāk be used with the right hand: doing so is mustahabs (a praiseworthy act).

Some of the commentators on the traditions have said that in using miswak one should begin with the right side. (Hadrat) 'Āishah (Allah be pleased with her) has related that the Prophet's miswak used to be kept near him at night, for when he got up to pray during the night, he cleansed his mouth with the tooth-stick before performing the ablution. [Bukhari; Muslim, Ibn Sa'd]

(Hadrat) 'Aisha has related that it was customary with the Prophet that when he got up after sleep by day or by night or by day, he would use the tooth-stick before performing ablution.

[Mariful Hadīs; Musnad Ahmad; Sunan Abu Dawud]

(The last act of the Prophet on his death-bed was to use a miswak)

(Hadrat) Āishah (Allāh be pleased with her) has reported: "The prayer before which the tooth-stick is used is seventy times more excellent than that before which it is not used."

[Baihaqī in Shu'ab al-Īmān]

SUNAN ABOUT MISWĀK.

(1) The miswak should not be longer than one span-and should not be be more thick than a finger. [Bahrūr Raeq]

(2) The miswak should be rubbed on the gums at least three times and should be dipped in water every time.

(3) In case finger is to be used in place of miswāk, then the upper and lower jaws on the right side should be cleaned with the thumb and the left side should be cleaned similarly with the first finger.

HOW TO HOLD THE MISWĀK .

(4) The miswāk should be held in a such a manner that the small finger is below the miswāk and the thumb is below the

tip of it. The other fingers should be on its upper side.

[Shāmī]

The miswāk should be rubbed on the teeth from right to left and back. On the tongue it should be rubbed length-wise. The inner and the outer sides of the teeth, the jaws and the upper and the lower sides of the mouth should also be cleaned with the miswāk.

[Tahtāvī]

OCCASIONS WHEN THE USE OF MISWĀK (TOOTH-STICK) IS MASNUN OR MUSTAHABB

1) On awakening after sleep.
2) While performing wudū.
3) Before recitation of the Qurān
4) Before reading or teaching the holy traditions.
5) When the mouth smells foul or the teeth appear to be so discoloured.
6) When standing up if a long interval has elapsed between wudū and prayer.
7) Before meditation.
8) Before entering the Ka'bah or the Hatīm.
9) After entering one's house.
10) Before participating in any sacred gathering.
12) On getting hungry or thirsty.
13) At the time of taking Sehari (light food before fasting).
14) Before taking meals.
15) Before setting out for a journey.
16) On returning home from a journey.
17) Before going to bed.
18) On feeling the intimations of death.

[Al-Targhīb-wa-At-Tarhīb]

GHUSL (BATH)

(Hadrat) Āishah (Allāh be pleased with her) has reported: when the Prophet took bath after a seminal emission, he first washed his hands, then washed his private parts with his left hand, then poured water over his left hand with his right hand, (this was due to the fact that there was no small vessel for taking water), then performed ablution as he did for prayer, then put his fingers into the water and moved them through

the roots of his hair till he was satisfied that water has reached the roots fully, then poured three handfuls on his head with both his hands, then poured water over all his body and then washed his feet." [Bukhārī; Muslim]

(Hadrat) Ibn Abbās (Allāh be pleased with him) relates a tradition similar to the above one on the authority of (Hadrat) Maimūnah (Allāh be pleased with her) in which it is further related: "I handed him a garment, but he did not take it; he went off shaking his hands."

[Bukhārī; Muslim]

Full details of the way the Prophet used to take bath are available in these two traditions from (Hadrat) Āishah and (Hadrat) Maimūnah (Allāh be pleased with them). These are: First of all he would wash both his hands three times (because it is with the hands that the rest of the body is washed). Then he would wash the private parts with the left hand pouring water on it with the right hand. After that he would wash the left hand having rubbed it repeatedly on the gound or with soil. Next he would perform wudū in the course of which he would rinse his mouth thrice with water, then he would snuff up water, clean the nose well and blow it. Then he would clean the inner side of his mouth and nose. After this he would pass his fingers through the hair of his beard as he usually did, and see that the water had reached the roots of the hair. He would similarly wash the hair of his head carefully ensuring that the water had reached the ends of the hair. Then he would wash the rest of his body. Finally, he would withdraw from the bathing place and wash his feet. (He probably did so because the bathing place was not pucca and clean). [Mariful Hadīs]

(Hadrat) 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that the Prophet said: The woman who is menstruating and the one who is seminally defiled must not recite any part of the Qurān. (This means that recitation of the Qurān which is the holy word of Allāh, is forbidden for both of them). [Mariful Hadīs; Tirmizī]

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Messenger of Allāh has said: "There is sexual defilement under every hair, so wash the hair and cleanse the skin." (so that portion of the body which remains hidden beneath the hair is purified) and that part of the body which is visible (on which there are no hair) should also be cleansed

well and carefully.

[Sunan Abū Dāwūd; Tirmizī; Ibn Mājah; Mariful Hadīs]

CIRCUMSTANCES IN WHICH GHUSAL IS MASNŪN.

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Prophet (Peace be on him) said: "It is the duty of every Muslim to take bath once a week (i.e. on Friday), washing his head and body."

[Bukhārī; Muslim; Mariful Hadīs]

(Hadrat) Samurah bin Jundab (Allāh be pleased with him) has related that the Messenger of Allah said: If any one performs ablution on Friday, well and good; but if any one takes bath, bathing is more excellent.

[Ahmad; Abū Dāwūd; Tirmizī; Mariful Hadīs]

(1) For those for whom it is obligatory to attend the congregational prayer on Friday, it is masnūn to take bath at any time between the morning prayer (Salātul-fajr) and the congregational prayer (Jumah Prayer).
(2) So is the case with Sālatul-Īdain.
(3) It is masnūn to take bath before donning Ihram.
(4) For one performing hajj it is masnūn to take bath on the day of 'Arafah after the sun has crossed meridian.

[Bahishtī Gohar]

WUDŪ [ABLUTION]

BRIGHTNESS OF THE PARTS OF BODY WASHED IN WUDŪ'ON THE DAY OF RESURRECTION

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Messenger of Allah (peace be on him) said: "My people will be summoned on the day of resurrection with white faces and hands and feet from the marks of ablution. If any of you can extend his brightness, let him do so." [Bukhārī - Muslim]

THE MANNER OF PERFORMING WUDŪ

(Hadrat) 'Usmān (Allāh be pleased with him) has related that one day he performed wudū, pouring water over his hands three times, then rinsing his mouth and snuffing up water, then washing his face three times, then washing his

the roots of his hair till he was satisfied that water has reached the roots fully, then poured three handfuls on his head with both his hands, then poured water over all his body and then washed his feet." [Bukhārī; Muslim]

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[Bukhārī - Muslim]

While perfoming wudū, the Messenger of Allāh used to recite the following supplication:-

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اَللّٰهُمَّ اجْعَلْنِي مِنَ
التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي عِبَادِكَ الصَّالِحِينَ وَاجْعَلْنِي مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

I bear witness that there is no god but Allāh, who is one and without partner, and I bear witness that Mohammad is His servant and apostle. O Allāh! make me of those who turn to Thee (or, who repent) and make me of those who purify themselves, and make me of Thy virtuous servants, and make me of those who have no fear and who shall not grieve".

According to the Sunan Nasāī, the Messenger of Allah used to say after wudū:

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ (زاد المعاد)

Glory to Allāh! I bear witness that there is no god but Thou. I ask Thy pardon and turn to Thee in repentance. (Hadrat) Abū Mūsā al-Ash'arī (Allāh be pleased with him) has related that once he visited the Prophet (peace be on him) when he was performing wudū. He heard him saying.

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي (زاد المعاد)

"O Allāh! Forgive me my sins, make my house plentiful and bless me in subsistance".

(Hadrat) Al-Mustaurid bin Shaddād (Allāh be pleased with him) has related: "I saw the Messenger of Allāh rubbing his toes with his little finger when he performed ablution".

[Tirmizī- Abū Dāwūd- Ibn Mājah- Ma'riful Hadīs]

(Hadrat) Anas (Allāh be pleased with him) has related that when the Messenger of Allāh performed abution he took

a handful of water, and putting it under his chin made it go throug his beard, saying,"Thus did my Allāh command me".

[Ma'riful Hadīs - Sunan Abū Dāwūd]

In performing wudū, the Messenger of Allāh would use water freely but would impress upon his ummah to avoid wasting water. [Zādul Ma'ād]

THE SUNAN AND REGULATIONS OF WUDŪ

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Messenger of Allāh said: 'O Abū Hurairah! when you perform wudū, say Bismillah-W-Alhamdūlillah - (The result would be that) so long as this wudū would continue (i.e. one would remain in a state of purity), the Kirāmul Kātibīn (recording angels) would continue to write good deeds in his name.

[Mu'jim Saghīr - Tabarānī - Ma'riful Hadīs]

(Hadrat) Laqīt bin Sabirah (Allāh be pleased with him) has related that he asked the Messenger of Allah to tell him about wudū (i.e. tell me the specific things which I should take care of in wudū) and he said: "Perform ablution completely (there should be no laxity) and (the second is that) let the water run between the fingers and toes, and (the third is that) snuff up water freely cleaning the nostrils fully unless you are fasting (i.e. during fast snuff up water lightly).

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The Messenger of Allāh (peace be on him) often used to perform wudū by himself and occasionally some one would help him. [Zādul Ma'ād]

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(Hadrat) 'Abdūllāh ibn 'Umar (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) said: "He who performs wudū in spite of being in a state of purity will have ten blessings recorded for him".

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The Prophet (peace be on him) often performed wudū afresh and sometimes said a number of prayers in continuity with the same wudū. [Zādul Māād]

THE MASNŪN MANNER OF PERFORMING WUDŪ'

Before wudū' one should have a definite intention (NĪYAH) that he is pērforming wudū in order to say prayer (this enhances the blessings). One should sit at a raised place facing Qiblah so as to be safe from the spray of falling water. Then one should commence wudū saying

بسم الله الرحمن الرحيم (In the name of Allah, Most Gracious, Most Merciful). According to some traditions one should say:

1. بِسْمِ اللهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ

In the name of Allāh, Most Glorious, and praise be to Allāh for the religion of Islām;

2. Then both hands upto the wrists should be washed three times.
3. Then the teeth and mouth should be cleaned with miswāk (tooth-stick). In case miswāk is not available, the teeth should be rubbed with the forefinger and gargle three times in such a way that water reaches every part of the mouth. (If one is fasting, one should not gargle in order to avoid water reaching the throat.
4. Then water should be snuffed up thrice and the nostrils should be cleaned with the left hand. (If one is fasting, one should not snuff up water beyond the soft portion of the nose.)
5. Then the face should be washed thrice from the forehead down to the lower portion of the chin and from the lobe of one ear to the other. Water should flow on every part so as to reach under the eyebrows. While washing the face, one should pass fingers through the beard and this should be done by passing the fingers upwards beginning from under the chin.
6. Then the right hand should be washed upto the elbow and similarly the left hand should be washed upto the elbow - each action being performed three times and fingers of one hand should be passed through the fingers of the other hand. If a woman is wearing a ring or glass bangles, these should be moved so that no portion remains dry.
7. Then the entire head including the ears should be wiped

with wet hands. The inner side of the ears should be wiped with the forefingers and the upper side should be wiped with the thumbs. Then the nape of the neck should be wiped with the back of the hands (The throat should not be wiped as this is forbidden). For wiping the ears it is not necessary to take clean water. Whatever water is left over after wiping the head is enough. [Tirmizī - Mishkāt]

8. Then the right foot should be washed upto the ankles three times, and similarly the left foot. The small finger of the left hand should be passed between the toes at the point of the feet; beginning with the right foot and ending on the left. [Bihishtī Zewar]

Regulations about wudū'

1. The parts of the body washed in wudū' should be rubbed before washing.
2. There should be continuity in all actions.
3. There should be no interval between washing one part and the other.
4. The prescribed order of washing should be followed.

During the course of wudū' the following supplication should be recited.

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ.

Having performed wudu, one should recite the following supplication:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify that there is no God but Allah alone who has no partner, and I testify that Muhammad is his servant and Messenger.

Thereafter the following should be recited:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ

'O Allāh, put me among the penitent and put me among those who are purified:

TAYUMMUM

(Hadrat) Jābir (Allāh be pleased with him) has related

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6. Then the right hand should be washed upto the elbow and similarly the left hand should be washed upto the elbow - each action being performed three times and fingers of one hand should be passed through the fingers of the other hand. If a woman is wearing a ring or glass bangles, these should be moved so that no portion remains dry.
7. Then the entire head including the ears should be wiped

with wet hands. The inner side of the ears should be wiped with the forefingers and the upper side should be wiped with the thumbs. Then the nape of the neck should be wiped with the back of the hands (The throat should not be wiped as this is forbidden). For wiping the ears it is not necessary to take clean water. Whatever water is left over after wiping the head is enough. [Tirmizī - Mishkāt]

8. Then the right foot should be washed upto the ankles three times, and similarly the left foot. The small finger of the left hand should be passed between the toes at the point of the feet; beginning with the right foot and ending on the left. [Bihishtī Zewar]

Regulations about wudū'

1. The parts of the body washed in wudū' should be rubbed before washing.
2. There should be continuity in all actions.
3. There should be no interval between washing one part and the other.
4. The prescribed order of washing should be followed.

During the course of wudū' the following supplication should be recited.

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ.

Having performed wudu, one should recite the following supplication:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify that there is no God but Allah alone who has no partner, and I testify that Muhammad is his servant and Messenger.

Thereafter the following should be recited:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ

'O Allāh, put me among the penitent and put me among those who are purified:

TAYUMMUM

(Hadrat) Jābir (Allāh be pleased with him) has related

that the Messenger of Allāh (peace be on him) said: "The chief thing is tayammum is to strike the hand on (clean) ground, once for the face and again for both the hands upto the elbows. [Mustadrak]

The Prophet (peace be on him) would not perform tayammum afresh for each prayer. He did not even enjoin this. Rather, he has made it a complete substitute for wudū.

[Zādul Ma'ād]

The method of Tayamum according to Imām Abū Hanīfah, Imām Mālik and Imām Shāfi' (Mercy of Allāh be on them) is to strike the hands twice on the (clean) ground, once for the face and again for both the hands upto the elbows.

[Madārijun Nubuwah]

Mas'alah (regulation) The grounds on which tayammum becomes justified as a substitute for wudū, also justifies tayammum as a substitute for Ghusal (bath) – (being farḍ) (obligatory) in case of sexual emission). Tayammum for Ghusl (bath) is performed in the same manner as laid down for wudū. [Bihishtī Zewar]

Masalah(Regulation)

Tayammum can be performed on either of the following things: Clean soil and sand; stone and lime; unglazed earthen ware (whether baked or unbaked), baked and unbaked bricks, walls of either baked and unbaked bricks, of stone or of lime (white washed) or of red chalk or of yellow earth.

FOLLOWING ARE OBLIGATORY IN TAYAMMUM

1) Niyah; 2) striking both the hands on the ground and then wiping the face with them; 3) striking both the hands on the ground and wiping both the hands upto the elbows.

[Bihishti Zewar]

THE MASNŪN METHOD OF TAYAMMUM

The method of performing tayammum is to make up one's mind (NĪYAH) that he is performing tayammum for purification from defilement. He should then say Bismillāh and strike both the hands on a clod of earth, blow the excess

dust and rub both the hands again on the clod and after blowing the excess dust; first run the four fingers of the left hand from under the tips of the fingers of the right hand upto the elbow on the under side and then run the palm of the left hand from the elbow of the right hand upto the tips of the fingers and along the thumb or the upper side, deal with the left hand similarly and finally rub the spaces between the fingers of one hand with those of the other. If one has a ring on any finger he must either remove it or move it. To run the fingers of one hand through the fingers of the other is also obligation.

The above method is applicable for tayammum either for wudū or ghusl.

REPEATING PRAYER IS NOT NECESSARY

(Hadrat) Abū Sa'īd al-Khudrī has related that from amongst the Companions of the Messenger of Allāh, two persons went out on a journey, and when the time for prayer approached, having no water with them, they performed ablution with clean earth and then prayed. Immediately after that, they found water and one of them repeated the prayer after performing wudū with water, but the other did not. When they came to the Messenger of Allāh some time afterwards they mentioned what they had done. The Messenger of Allāh (peace be on him) said to the one who had not repeated the prayer. "You have observed the sunnah and your prayer was enough for you", To the other who had repeated the prayer after performing ablution, he said: "You will have a two fold reward for your second prayer became supererogatory (NAFL), and Allāh does not leave good deeds unrewarded". The Shari'ah, therefore, lays down that it is not necessary to repeat a prayer said with tayammum.

[Sunan Abū Dāwūd – Musnad Dārimē Ma'riful Hadis]

SALĀT [PRAYER]

(Hadrat) 'Abdullāh bin Qurt (Allāh be pleased with him) has related that the Messenger of Allāh said:

"The first of his deeds for which a man will be taken into account on the day of resurrection will be Salāt (prayer). If it is sound, all his other deeds will be taken in the same

that the Messenger of Allāh (peace be on him) said: "The chief thing is tayammum is to strike the hand on (clean) ground, once for the face and again for both the hands upto the elbows. [Mustadrak]

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"The first of his deeds for which a man will be taken into account on the day of resurrection will be Salāt (prayer). If it is sound, all his other deeds will be taken in the same

fashion but if it is unsound the rest of his actions will be taken as deficient.

[Tibarānī in Ausat - Hayātul Muslimīm]

(Hadrat) 'Ubāda bin Sāmit (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) said: "Five times of prayer have been ordained by Allāh. If any one performs the ablution for them well, observes them at their proper time, and perfectly performs the bowing and showing of submissiveness during them, he has a convenant from Allāh to forgive him; but if any one does not do so, he has no covenant. If He wills He may forgive him, but if He wills He may punish him"

[Ma'riful Hadis - Musnad Ahmad - Abū Dāwūd]

TIMINGS OF THE FIVE OBLIGATORY PRAYERS.

Hadrat Buraidah (Allāh be pleased with him) has related that a man asked the Messenger of Allāh (peace be on him) about the time of the prayers, to which he replied: "Pray with us these two days (today and tomorrow)". Thereafter when the sun passed the meridian he gave command to (Hadrat) Bilāl (Allāh be pleased with him) who uttered the call to prayer (azān) then he recited the iqāmah for the noon prayer (and Salatul-Zuhr was said). Then (at the appropriate time) he commanded (Hadrat) Bilāl and he (as usual first uttered the call to prayer and then) recited iqāmah for the afternoon prayer (and Salātul-'Asr was said). This azān and prayer was said at a time when the sun was sufficiently high, white and clear (i.e. its light had not faded as it does when evening falls). Then as soon as the sun had set, the prophet commanded Bilāl to call the azān and recite iqāmah for the sunset prayer (and Salātul-Maghrib was said). Then when the twilight had ended, he commanded Bilāl to call the azān and recite iqāmah for the night prayer (and Salātul 'Ishā was said). Then when the dawn appeared, he commanded Bilāl to call the azān and recite iqāmah for the morning prayer (and Salātul-Fajr was said).

Next day he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon praver (satatul-Asr) when the sun was high delaying it beyond the time he had previously observed it.

He observed the (satatul-Maghrib) (Sunset prayer) before the twilight had ended; he observed the (salātul'Ishā) (night prayer) when a third of the night had passed; and he observed the (salātul-Fajr) dawn prayer when there was clear day light. Then asking where the man was who had enquired about the time of prayers and receiving from him a reply that he was present, he said, "The time for your prayer is within the limits of what you have seen."

[Muslim · Ma'riful Hadis]

[Salātul Zuhr] (NOON PRAYER).

(Hadrat) Abū Sa'īd al Khudrī (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) said, "When the heat is severe, say the Salātul-Zuhr noon prayer when it is cooler" [Bukhārī]

[Salātul Ishā] (NIGHT PRAYER)

(Hadrat) 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that once the Prophet (peace be on him) came out (of his house) for 'Ishā prayer at a time when a third of night has passed and said: "Were it not that it would impose a burder on my people, I would normally pray with them at this time which is always preferable".

[Muslim - Ma'riful Hadis]

[Salātul Fajr] (MORNING PRAYER)

Hadrat Rāfi bin Khadij (Allāh be pleased with him) has reported the Messenger of Allāh as saying "Observe morning prayer at dawn, for it is the practice most productive of reward".

[Abū Dāwūd, Tirmizī, Musnad Dārimī - Mariful Hadis]

DELAY IN PRAYERS FORBIDDEN

(Hadrat) 'Alī Murtadā (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) told him, "There are three things, 'Alī, which you must not postpone: 1. prayer when its time comes, 2. a funeral, and 3. the marriage of an unmarried woman when she finds one

of suitable class for her"

[Tirmizī - Ma'riful Hadīs]

IF A PRAYER IS MISSED OWING TO SLEEP OR FORGETFULNESS.

(Hadrat) Anas (Allāh be pleased with him) has related that the Messenger of Allāh said: "If any one forgets a prescribed prayer or oversleeps, expiation is made by observing it when he remembers it"

[Bukhārī - Muslim - Ma'riful Hadīs]

CARELESSNESS IN PRAYERS

(Hadrat) Abū Zar Ghifārī (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) asked him: "How will you act when you are under rulers who make prayer a dead thing, or delay it beyond its proper time. I asked what he commanded me to do so he replied, "Observe the prayer at its proper time and if you can say it along with them do so, for it will be a supererogatory prayer for you.

[Muslim - Ma'riful Hadīs]

WAITING FOR THE NEXT PRAYER

Some people were once waiting for the 'ISHA prayer after they had said the sunset (Maghrib) prayer. The Messenger of Allāh (peace be on him) came there walking so fast that he was panting. He said: "O man! Rejoice, for your Lord opened a window of the heavens and presented you to His angels saying with pride 'My servants have said one prayer and are waiting for the next."

[Ibn Mājah]

JOINING TWO PRAYERS

(Hadrat) 'Abdullāh bin Mas'ūd (Allāh be pleased with him) is reported to have said that he never saw the Messenger of Allāh (peace be on him) observe a prayer out of its proper time with the exception of two, the sunset (Salātul Maghrib) and the night prayer (Salātul 'Isha), which he combined,

and the dawn prayer (Salātul Fajr) which he observed that day (i.e., at Muzdalifa) before its proper time.

[Bukhārī - Muslim]

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The above two traditions relate to the rites of Hajj; the first was done at Muzdalifahand the second on return from 'Arafah.

The joining of prayers means that the first prayer should be delayed to such an extent that it is said at the end of its prescribed time and the following prayer is said at the very beginning of its prescribed time. Some call it "apparent joining", as they are apparently joined together but in reality it is not. This is the manner in which the Hanafi school of thought permits joining of prayers during travelling.

[Madārijun Nubuwah]

In Jāmiul Usūl it is related on the authority of Abū Dāwūd that Nāfi and 'Abdullāh bin Waqidī (Allāh be pleased with them) related. Once during a journey the Mu'azzin told Ibn 'Umar 'Prayer time'. Ibn 'Umar said, "Continue the journey". Then he alighted before the evening twilight had disappeared and said the sunset prayer (Salātul Maghrib) and waited until it had disappeared and said the night prayer (Salātul 'Ishā). He said "Whenever the Prophet (peace be on him) would be in a hurry during a journey, he would do the same and enjoin what I have done."

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TIMES AT WHICH IT IS FORBIDDEN TO SAY PRAYERS

(Hadrat) 'Uqbahbin 'Āmir (Allāh be pleased with him) has related that the Messenger of Allāh (peace be on him) said: There were three times at which the Messenger of Allāh used to forbid us to pray or bury our dead.

1. When the sun begins to rise till it is fully up.
2. When the sun is at its height at mid day till it passes the meridian.
3. When the sun draws near to setting till it sets.

[Muslim]

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[Tirmizī - Ma'riful Hadis]

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1. When the sun begins to rise till it is fully up.
2. When the sun is at its height at mid day till it passes the meridian.
3. When the sun draws near to setting till it sets.

[Muslim]

HOW THE PROPHET (Peace be on him) said his prayers

It is related in the traditions that on standing up to pray the Prophet (peace be on him) would say 'Allāhu Akbar (Allāh is most great), and saying this Takbīr-i-Tahrīmah, he would raise his hands upto his ears. He would then fold his hands, putting the right hand on the wrist of the left. Thereafter he would recite the SANA (HYMN) -

سُبْحَانَكَ اللّٰهُمَّ..... to be followed by TA'AWWUZ

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Then he would recite TASMIYAH بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Then he would recite Surah FATIHAH at the end of which he would say Āmeen.

According to Hanafi school of thought Āmeen (آمِيْن) is to be said in a low pitch.

It is reported on the authority of Hadrat 'Umar (Allāh be pleased with him) that the Imām (one who is leading the prayer) should recite the SANA, TA'AWWUZ and BISMILLAH including Āmeen on a low pitch. After reciting sūrah al-Fātihah the Prophet (peace be on him) would recite some other sūrah (Chapter) from the Holy Quran. Having done this recitation, he would bow himself into RUKŪ' saying Allāhu Akbar (Allāh is most great). On raising himself up he would say.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ [SAMI ALLĀHU–LI–MAN HAMIDAH]

In performing the rukū' he would place his hands firmly on the knees separating the fingers a little.

According to the 'Ulamā during prayers the fingers have three different postures: in 'rukū' they are kept separate from each other, in 'sajdah' they should be close together, and in the rest of the prayer he kept on their normal condition whether in 'qiyām' or in 'tashahhud'.

During 'rukū' the Prophet (peace be on him) would keep his elbows aloof from his side and his back straight and would neither lower his head below the level of the back nor raise it higher. In this posture he would say 'Glory be to my Lord, the Great. سُبْحَانَ رَبِّيَ الْعَظِيْمِ thrice. (This is the minimum number. He would mostly say it many

times more than this. To say it more but in odd number is considered excellent).

When he raised his head from 'rukū' he would not prostrate himself until he had stood perfectly upright. While prostrating himself he would first place the knees on the ground and then the hands; then he would place the nose and then forehead on the ground. During prostration he would keep the body so far from the thighs that a kid could pass through and would keep the head between the two palms and the toes pointing towards the qiblah. In this position he would say: سُبْحَانَ رَبِّيَ الْأَعْلٰى

('Glory be to my Lord, the Highest') when he raised his head from prostration he would sit upright and then bow for the second 'Sajdah'.

Whenever the Qiyam was long, the 'ruku', sajdah and jalsah (sitting) would also be long and whenever the qiyām was short, these postures would also be short.

[Madārijun Nubuwah]

He used to recite the 'tahiyah' after every two 'rak'ahs'.

[Sahīh Muslim]

It is reported in a tradition from (Hadrat) Wāil bin Hujr (Allah be pleased with him) that while he raised himself up from 'sajdah' for 'qiyām' (standing erect) he would take the support of thighs and knees: The sunnah is to place the hands on the knees for support in standing up. It has been related on the authority of (Hadrat) 'Umar (Allāh be pleased with him that the Messenger of Allāh (peace be on him) has enjoined against placing the hands on the ground for support while standing up.

However, depending on circumstances – fatigue, advanced age and infirmity — it is permissible to place the hands on the ground for support. [Madārijun Nubuwah]

Whenever the Prophet (peace be on him) sat for (tahiyah) 'Tashahhud' he would sit on his left foot bent under him and would keep the right foot standing. This also used to be his posture for 'tashahhud' for the last 'rak'ah'. In reciting the tashahhud he would place the hands on the thighs and would raise the first finger of the right hand. (The way to do this is to bend the little finger and the ring finger towards the palm, join the middle finger and the thumb to make a circle and raise the forefinger while saying 'la-ilahu' (there

is no God) and lower it while saying 'illallah' (save Allah).
[Madārij un Nubuwah]

According to the traditions from (Hadrat) 'Abdullah bin Mas'ūd and (Hadrat) 'Abdullah bin 'Abbās (Allāh be pleased with them) the Prophet (peace be on him) enjoined that 'tahiyah' should be recited in the following words:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا
وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ (رواہ مسلم عن ابن مسعود)

[Muslim - Ma'riful Hadis]

(Hadrat) 'Abdur Rahmān bin Abū Lailā (Allāh be pleased with him) said that Ka'b bin 'Ujra (Allah be pleased with him) met him and asked him if he would like to present him with some thing he had heard from the Prophet (peace be on him). He expressed his desire to hear it, and he said: "We asked Allāh's messenger the question, "How is blessing to be invoked on you who belong to the prophetic family? Allāh has taught us (only) to salute you". He told us to say.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
(بخاری و مسلم، معارف الحدیث)

O' Allah! Exalt Muhammad and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified.

[Bukhari-Muslim- Ma'riful Hadis]

Another companion of the Prophet (peace be on him) Hadrat Abū Mas'ūd Ansārī (Allāh be pleased with him) has also reported a tradition with similar wordings.

[Madārijun Nubuwah]

Tabarāni, Ibn Mājah and Dāraqutanī report a tradition from Hadrat Suhail bin Sa'd (Allāh be pleased with him) that Allāh's messenger said, "The prayer of one is void who does not invoke blessings on his Prophet".

[Madārijun Nubuwah]

Du'ā' after durūd. (before Salutation)

In his Mustadrak, Hākim has reported that (Hadrat) 'Abdūllah-bin-Mas'ūd (Allāh be pleased with him) suggested that the worshipper should recite the durūd after tashahhud and then should recite the supplication.

In another tradition reported by Hadrat 'Abdullāh bin Mas'ud appearing in Sahīh Muslim and Sahīh Bukhāri regarding the tashahhud, the last sentence is "Then he may choose any supplication which pleases him and offer it"

Reciting a supplication (du'ā) at the tashahhud after durūd is confirmed both by the teachings and the practice of the Prophet (peace be on him) Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet (peace be on him) said: "When one of you finishes the last tashahhud he should seek refuge in Allāh from four things"

[Muslim]

According to a tradition related by (Hadrat) Ibn 'Abbas (Allāh be pleased with him) the following prayer should be recited after darūd:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ
مِنْ فِتْنَةِ الْمَحْيَاءِ وَالْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَالْمَغْرَمِ

"O Allāh, I seek refuge in Thee from the punishment in jahannum, I seek refuge in Thee from the punishment in grave, I seek refuge in Thee from the trial of the antichrist and I seek refuge in Thee from the trial of life and death"

Hadrat Ibn 'Abbās said that the Prophet used to teach them this prayer just as he used to teach them a sūrah of the Qur'ān.

[Muslim - Bukhāri - Madārijun Nubuwah]

The Prophet (peace be on him) used to turn right and left (at the end of the prayer) for salutation. He kept his eyes open during prayer and did not close them.

SAJDATUS SAHW
[Prostration for forgetfulness]

1. If any one or more of the wajibāt (essentials of prayer (Salat) are left out owing to forgetfulness, it is obligatory

is no God) and lower it while saying 'illallah' (save Allah).
[Madārij un Nubuwah]

According to the traditions from (Hadrat) 'Abdullah bin Mas'ūd and (Hadrat) 'Abdullah bin 'Abbās (Allāh be pleased with them) the Prophet (peace be on him) enjoined that 'tahiyah' should be recited in the following words:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا
وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ (رواہ مسلم، معارف الحدیث)

[Muslim - Ma'riful Hadis]

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[Muslim]

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[Muslim - Bukhārī - Madārijun Nubuwah]

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SAJDATUS SAHW
[Prostration for forgetfulness]

1. If any one or more of the wajibāt (essentials of prayer (Salat) are left out owing to forgetfulness, it is obligatory

to perform Sajdatus Sahw which makes up the deficiency. If this is not done then the prayer has got to be repeated.

[Bihishtī Zewar]

2. If any obligatory item of prayer (Salat) is inadvertantly left out, the prayer will not be valid even if sajdatus Sahw is offered. In such a case, the prayer shall have to be repeated.

[Durrul Mukhtar]

3. The manner of offering Sajdatus Sahw is a follows: After recitation of Tahiyyah one must turn to right for salutation and perform two prostrations (Sajdahs) to be followed by tahiyah, durūd and dūā (supplication) in the normal way and then turn to right and left for salutation to end the prayer.

[Fatawa-e-Hindiya-Sharh-al-Bidayah]

4. If out of forgetfulness, one performs Sajdahus - Sahw just before salutation, the Saidah is still valid and prayer is in order.

[Sharh-al-Bidayah-Tehtani, Bihishti Zewar]

PROPHET'S ROUTINE AFTER PRAYER [Salat]

It was customary with the Prophet (peace be on him) that after salutation, he used to say أستغفر الله أستغفر الله أستغفر الله (I seek the forgiveness of Allāh) thrice and then,

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْاِكْرَامِ

'O Allāh, Thou art peace, and peace comes from Thee. Blessed art Thou, O possessor of glory and honour"

[Muslim]

He would remain sitting facing Qiblah so long as he recited the above duā and then used to turn towards the worshippers on the right or left. Ibn Masūd (Allāh be pleased with him) has related that he saw the Prophet turning to left many a time while Hadrat Anas (Allāh be pleased with him) has related that he saw the Prophet turning to right very often (Zādul Ma'ād). (Hadrat) Muglira bin Shu'ba (Allāh be pleased with him) stated that the Prophet (peace be on him) used to say after every prescribed Prayer.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ
لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ (بخاری، مسلم، مشکوۃ)

"There is no god but Allāh alone, who has no partner. To Him belongs the kingdom, to Him praise is due, and He is omnipotent. O Allāh, no one can withhold that what Thou givest, or give what Thou withholdest. and riches cannot avail a wealthy person with Thee'.

[Bukhārī - Muslim - Mishkāt]

Imām Nawawī (mercy of Allāh be on him) has suggested that the Istighfar should be given preference to every kind of zikr. After this one should recite اَللّٰهُمَّ اَنْتَ السَّلَامُ الخ and then recite the above mentioned supplication.

[Madārijun Nubuwah]

Allāh's messenger (peace be on him) often used to add the following either at the beginning or at the end of a supplication:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Our Lord! Give us good in this world and also in the next and guard us from the punishment of Hell. (II/201) Hadrat Saubān (Allāh be pleased with him) has related that when Allah's messenger used to end his prayer, he used to ask forgiveness three times and then the supplication mentioned above. [Muslim]

(Hadrat) Anas (Allāh be pleased with him) has related that when the Prophet finished his prayer, he used to run his right hand on his head and then recite the following supplication:

بِسْمِ اللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ (بزار، طبرانی، ابن سنی، حصین)

"I have finished the prayer (Salat) in the name of Allāh, Most Gracious, Most Merciful. O' Allāh keep anxiety and grief away from me"

It has been reported that Allāh's messenger (peace be on him) used to recite the Mu'awwizatan (sūrahs cx III - cx IV) after finishing the prayer. This is highly reliable. It has also been reported that Allāh's messenger (peace be on him) used to recite Surah Ikhlās (cxii) after every prayer.

[Madārijun Nubuwah]

Hadrat Abū Bakr (Allāh be pleased with him) has related that Allāh's messenger (peace be on him) used to recite the following after every prayer:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

'O Allāh, I seek refuge in Thee, from kufr (disbelief), poverty and punishment of the grave'. [Tirmizī]

(Hadrat) 'Abdullāh-bin 'Umar (Allāh be pleased with him) has related that Allah's messenger (peace be on him) invariably used to recite the following:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِی الدُّنْيَا وَالْاٰخِرَةِ وَفِیْ اَهْلِیْ وَمَالِیْ

'O Allāh I seek Thy forgiveness and solace in my faith, worldly affairs and family and belongings'

[Ma'riful Hadis]

Features of the Prayer of Allah's messenger (peace be on him)

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related that the Prophet used to stand (offering voluntary prayers) till his feet/legs were swollen. Someone mentioned to him that when he had already received tidings about all his sins, past and present, having been forgiven, why he subjected himself to such exertion. He replied: "(As Allāh has been so kind to me) Should I not be a grateful servant". [Shamāil-i-Tirmizī]

The Prophet (peace be on him) is reported to have stated; 'Prayer is the delight of my eyes' [Khasil-i-Nabawī]

(Hadrat) 'Auf bin Mālik (Allāh be pleased with him) has related, 'One night I happened to be with the Prophet. He woke up from his sleep, cleaned his teeth and mouth with miswāk (tooth stick), performed wudū and stood up for prayer. I also stood up with him. He began to recite surah al-Baqarah (II) and that no verse announcing the grace and mercy of Allah passed without the Prophet stopping and seeking His grace and mercy and no verse relating to punishment passed without his stopping and beseeching the protection of Allāh from punishment.

(It is permissible to make such supplications in supererogatory prayers but the language must be Arabic. It is, however, not correct to do so in fard (obligatory) prayers. Then he bowed for ruku and paused about as long as he did for qiyām and continued to recite "Glory to the Possessor of greatness, the kingdom, grandeur and majesty". Then rising

upright from the rukū, paused for qiyām for as much time and continued to say the same words. He then offered sajdah and said the same words. He made a jalsah between the two prostrations and said similar words during it. In other rakahs he recited sūrah al-Āli'Imrān (iii), an-Nisā (iv) and al-Māidah (v). [Shamāil-i-Tirmizī]

Hadrat 'Āishah (Allāh be pleased with her) has related: One night the Prophet (peace be on him) kept repeating the same verse in the whole of the tahajjud prayer. The verse was:

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝
(خصائص نبوی)

"If Thou punish them, they are Thy servants, and if Thou forgive them, Thou art Mighty and Wise"

[V - 118]

PARTICULAR PRAYERS OF THE PROPHET

Tradition: It has been related by (Hadrat) 'Atā that once he asked (Hadrat) 'Āishā (Allāh be pleased with her) to tell him some very very curious thing about the Prophet (peace be on him). She said: There was nothing about the Prophet that was not extremely curious.' Then she added: "One night when he came to sleep in my apartment and lay down wrapped up in my quilt But soon after he got up saying that he wanted to pray. Then he performed wudū and began to pray. But he soon began to weep and wept so much that tears ran down to his chest. Then he bowed for rukū and continued weeping. On getting up from Sajdah he kept on weeping and did so till the morning, when Bilal came to call him for prayer. I asked him: O Allāh's Messenger! Why did you weep so much for Allah (Magnified be His glory) has forgiven all your sins (past and present)? He replied, "Should I not be a thankful servant of Allāh? Then he added 'Why should I not have done so when the following verses have been revealed to me today. He then recited:

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ لَاٰيٰتٍ لِّاُولِی الْاَلْبَابِ

[Khasaili-Nabavi - Madarijun Nubuwah]

Salatul-Tahajjud (midnight prayer) and salatul Witr.

(Hadrat Aswad (Allāh be pleased with him) has related: I asked (Hadrat) 'Āishah(Allāh be pleased with her) about the night prayer (tahajjud and witr) of the Prophet as to what was the normal practice of the Prophet. She replied "The Prophet used to repose himself in the early part of the night. Thereafter he used to say tahajjud prayer till it was late in the night and then he would say witr prayer. After that he would go to his bed and if he felt inclined he would go to his wife. Then soon after the azān (call for prayer) for salatul-Fajr (morning prayer) he would get up and would take bath if necessary otherwise would perform wudu and go to the mosque for prayer. (Shamāil- Tirmizī).

15th Night of Sha'bān [8th month of Islāmic Calendar]

(Hadrat) 'Āishahhas related that the Prophet said: "Jibrail came to me just now and told me that it was the fifteenth night of Sha'bān. In this night Allāh (exalted be He) frees people from Hell, people equal in number to the hairs of the goats of Bani Kalb (a tribe). However those who associate a partner with Allāh, those who harbour ill will in their hearts, those who discontinue kindness towards their kindsmen, those who trail their garments below their ankles, and those who are habitual drinkers will not be spared'. Then he said, "Will you allow me to pray tonight? (Asking for permission was necessitated by the fact that it was unusual for him to pray the whole night. He rather used to devote a part of night with his wives for comforting them and this could not be done that night). I replied, 'Yes certainly. My father and mother be a ransom for you.' So he stood up and began his prayer. Then he lay in sajdah, (prostration) for so long as I became afraid lest his soul should have left his body. So I got up and began to feel his soles with my fingers. This made him stir and I was relieved. I heard that in sajdah he was reciting:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ اَعُوْذُ بِرِضَاكَ

مِنْ سَخَطِكَ وَ اَعُوْذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ لَا اُحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ كَمَا اَثْنَیْتَ عَلٰی نَفْسِكَ ،

I seek refuge in Thy Forgiveness from Thy punishment, and in Thy Grace from Thy wrath, and from Thee I seek Thy refuge. Glory to Thee. I am not competent to praise Thee. Thou art the same as Thou hast praised Thyself.

Hadrat 'Āisha has related that next morning when she mentioned this to the Prophet, he said, "O Aisha, you learn these words and teach others as well Jibrāil (peace be on him) has taught me these words and has desired that I should recite them repeatedly in sajdah. [Mishkat]

Masnūn Awrād in the morning and evening.

(Hadrat) Muslim bin Hāris (Allāh be pleased with him) has related that Allāh's messenger has exhorted him especially to recite the following seven times soon after the salātul-Maghrib (sunset prayer) before talking to any one.

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O Allāh! save me from Jahannum]

In case you recite this supplication after salatul Maghrib and it so happens that you die that night, you will be saved from the Fire.

Similarly, if you make this supplication seven times after Salatul-Fajr (morning prayer) before speaking to any body,

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O Allāh! save me from Jahannum]

And if it so happens that you die that day, you will be saved from the Fire by the Command of Allāh.

[Sunan Ibn Mājah – Zādul Ma'ād]

(Hadrat) 'Usmān (Allāh be pleased with him) has related: I have heard the Prophet say that any one who says thrice the following duā daily in the morning and evening, he will remain safe and protected from every mishap',

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ

When entered upon the morning (and evening) with the name of Allāh, with whose name nothing on the earth or in the firmament can do us any harm. He is All-hearing and

Salatul-Tahajjud (midnight prayer) and salatul Witr.

(Hadrat Aswad (Allāh be pleased with him) has related: I asked (Hadrat) 'Āishah(Allāh be pleased with her) about the night prayer (tahajjud and witr) of the Prophet as to what was the normal practice of the Prophet. She replied "The Prophet used to repose himself in the early part of the night. Thereafter he used to say tahajjud prayer till it was late in the night and then he would say witr prayer. After that he would go to his bed and if he felt inclined he would go to his wife. Then soon after the azān (call for prayer) for salatul-Fajr (morning prayer) he would get up and would take bath if necessary otherwise would perform wudu and go to the mosque for prayer. (Shamāil- Tirmizī).

15th Night of Sha'bān [8th month of Islāmic Calendar]

(Hadrat) 'Āishahhas related that the Prophet said: "Jibrail came to me just now and told me that it was the fifteenth night of Sha'bān. In this night Allāh (exalted be He) frees people from Hell, people equal in number to the hairs of the goats of Bani Kalb (a tribe). However those who associate a partner with Allāh, those who harbour ill will in their hearts, those who discontinue kindness towards their kindsmen, those who trail their garments below their ankles, and those who are habitual drinkers will not be spared'. Then he said, "Will you allow me to pray tonight? (Asking for permission was necessitated by the fact that it was unusual for him to pray the whole night. He rather used to devote a part of night with his wives for comforting them and this could not be done that night). I replied, 'Yes certainly. My father and mother be a ransom for you.' So he stood up and began his prayer. Then he lay in sajdah, (prostration) for so long as I became afraid lest his soul should have left his body. So I got up and began to feel his soles with my fingers. This made him stir and I was relieved. I heard that in sajdah he was reciting:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِمَغْفِرَتِكَ مِنْ عِقَابِكَ وَ اَعُوْذُ بِرِضَاكَ

مِنْ سَخَطِكَ وَ اَعُوْذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ لَا اُحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ كَمَا اَثْنَیْتَ عَلٰی نَفْسِكَ ۔

I seek refuge in Thy Forgiveness from Thy punishment, and in Thy Grace from Thy wrath, and from Thee I seek Thy refuge. Glory to Thee. I am not competent to praise Thee. Thou art the same as Thou hast praised Thyself.

Hadrat 'Āisha has related that next morning when she mentioned this to the Prophet, he said, "O Aisha, you learn these words and teach others as well Jibrāil (peace be on him) has taught me these words and has desired that I should recite them repeatedly in sajdah. [Mishkat]

Masnūn Awrād in the morning and evening.

(Hadrat) Muslim bin Hāris (Allāh be pleased with him) has related that Allāh's messenger has exhorted him especially to recite the following seven times soon after the salātul-Maghrib (sunset prayer) before talking to any one.

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O Allāh! save me from Jahannum]

In case you recite this supplication after salatul Maghrib and it so happens that you die that night, you will be saved from the Fire.

Similarly, if you make this supplication seven times after Salatul-Fajr (morning prayer) before speaking to any body,

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O Allāh! save me from Jahannum]

And if it so happens that you die that day, you will be saved from the Fire by the Command of Allāh.

[Sunan Ibn Mājah – Zādul Ma'ād]

(Hadrat) 'Usmān (Allāh be pleased with him) has related: I have heard the Prophet say that any one who says thrice the following duā daily in the morning and evening, he will remain safe and protected from every mishap',

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ ۔

When entered upon the morning (and evening) with the name of Allāh, with whose name nothing on the earth or in the firmament can do us any harm. He is All-hearing and

All-knowing'. He should also repeat the following duā thrice:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

'I seek refuge in the Absolute words of Allāh from the mischief of all his created beings.'

[Adabul Mufrid, Ibn Hibbān, Hākim]

Masnūm Aurād (supplications).
After Salātul-Fajr and during night.

1. Surah al-Fatihah — once: From surah al-Baqara, Āyah 225/II — [Ayatul-Kursi - Throne verse] once:

شَهِدَ اللهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ... إِلَى آخِرِ الْآيَاتِ ... فَإِنَّ اللهَ سَرِيْعُ الْحِسَابِ

18. Allāh himself is witness that there is no Allāh save Him. And the angels and the men of learning (too are witness). Maintaining his creation in justice. there is no Allāh save Him, the Almighty, the Wise .
19. Lo! religion with Allah (is) The Surrender (to His will and guidance). Those who formerly received the scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelation of Allāh (wil! find that) lo! Allāh is swift at reckoning. [III/18-19]

Whoever recites surah Al-Fatihah and Ayatul-Kursi (225/II) and the following five ayat after each one of the daily five prayers, then his abode will be Paradise and Allāh will manifest His Grace to him seventy times and will fulfil seventy of his wishes. In brief, he will be forgiven.

[Ibn-as Sunnī]

3. Three times:

رَضِيْتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ (صلى الله عليه وسلم) نَبِيًّا وَرَسُوْلًا

I am pleased with Allah as my Lord, with Islam as my faith and with Mohammad as my Prophet.

The merit of saying the above is that on the Day of Resurrection Allāh will bestow upon the affluent so much Grace that he would be pleased and satisfied.

[Hisn-i-Haseen]

4. (Hadrat) 'Abdullāh-bin-Khubaib (Allāh be pleased with him) has related that the Prophet said: 'Recite every morning

and evening (i.e. at the opening and the close of the day) each of surahs — Suratul-Ikhlās, suratul-Falaq and suratun-Nisā thrice. These will serve you for every purpose.

[Sunan Abū Dāwūd, Ma'riful Hadīs]

فَسُبْحَانَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ (الروم ع ۲)

17. So glory be to Allāh when ye enter the night and when ye enter the morning — 18. Unto Him be praise in the heavens and the earth! — and at the sun's decline and in the noonday. 19. He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.'

[xxx - 17 to 19]

The merit of reciting it at night or in the morning is that all the deficiencies of having missed azkār and aurād during the day and night are made up.

[Sihāh Sitta]

(Hadrat 'Abdullāh bin Ghannām (Allāh be pleased with him) has related that Allah's messenger (peace be on him) said.

اَللّٰهُمَّ مَا أَصْبَحَ بِيْ مِنْ نِّعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ لَكَ الْحَمْدُ وَ
لَكَ الشُّكْرُ (معارف الحديث)

"If any one says in the morning, "O Allāh, whatever favour has come to me or to any of Thy creatures in the morning, it comes from Thee alone who hast no partner, to whom be praise and thanks giving", he will have expressed full thanks giving for the day; and if any one says the same in the evening he will have expressed full thanks giving for the night. [Mishkat - Ma'riful Hadīs]

(Hadrat) Abū Hurairah (Allāh be pleased with him) has related how (Hadrat) Abū Bakr (Allāh be pleased with him) said he had asked Allah's Messenger (peace be on him) to command him some thing to say in the morning and evening and he had told him to say:

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ أَشْهَدُ أَنْ لَّا إِلٰهَ
إِلَّا أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ

All-knowing'. He should also repeat the following duā thrice:

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

'I seek refuge in the Absolute words of Allāh from the mischief of all his created beings.'

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18. Allāh himself is witness that there is no Allāh save Him. And the angels and the men of learning (too are witness). Maintaining his creation in justice. there is no Allāh save Him, the Almighty, the Wise .
19. Lo! religion with Allah (is) The Surrender (to His will and guidance). Those who formerly received the scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelation of Allāh (wil! find that) lo! Allāh is swift at reckoning. [III/18-19]

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[Sunan Abū Dāwūd, Ma'riful Hadīs]

سُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ
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(Hadrat) Abū Hurairah (Allāh be pleased with him) has related how (Hadrat) Abū Bakr (Allāh be pleased with him) said he had asked Allah's Messenger (peace be on him) to command him some thing to say in the morning and evening and he had told him to say:

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهُ أَشْهَدُ أَنْ لَّا إِلٰهَ
إِلَّا أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ

"O Allāh, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of every thing, I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself from the evil of the devil and his (incitement to) attributing partners (to Allāh)" He instructed him to say it morning and evening, and when he went to bed.

[Tirmizī - Abū Dāwūd - Ma'riful Hadīs]

(Hadrat) Muāz bin Jabal (Allāh be pleased with him) has related that Allāh's Messenger took him by the hand and said, "I love you, Mu'āz", to which he replied, "And I love you, Messenger of Allāh". He then told him not to omit to say at the end of every prayer,

رَبِّ أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

My Lord, help me to remember Thee, thank Thee, and worship Thee acceptably. [Mishkāt]

(Hadrat) Abū Bakr as-Siddīq has related that he asked Allāh's Messenger to teach him a supplication for recitation in his prayer, and he told him to say.

اَللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ (بخاری وسلم، مدارج النبوۃ)

"O Allāh, I have greatly wronged myself, and Thou alone canst forgive sins, so grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One". [Bukhāri – Muslim]

Tasbīhāt (rememberances) for the morning and evening. Tasbih-e-Fatima

In the Musnad of Ahmed, there is a tradition from Umm Salamah (May Allāh be pleased with her) that Allāh's messenger (peace be on him) taught the following phrases to his daughter (Hadrat) Fatimah (Allāh be pleased with her) when she came to ask him for a servant. He said, 'when you go to bed, say the following phrases.

سُبْحَانَ اللّٰهِ - Subhān Allāh (Glory be to Allah) - 33 times,
اَلْحَمْدُ لِلّٰهِ - Alhamdu Lillah (Praise be to Allah) - 33 times,
اَللّٰهُ أَكْبَرُ - Allahu Akbar - (Allāh is most great) - 33 times,
and say once:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (مسلم، بخاری، ترمذی)

There is no god except Allāh, the One who has no partner. To Him belongs Absolute Sovereignty and Praise. He has power over all things.

[Muslim - Bukhāri - Tirmizi]

It is commendable for the individuals to say the above supplication once after every prescribed prayer to complete the number hundred. [Zādul Ma'ād]

Whoever recites the following ten times after salatul-Fajr and salatul-Maghrib while sitting at his place without moving and without speaking to any body:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no God except Allāh, the One, Who has no partner. To Him belongs the Absolute Sovereignty and Praise. He brings to life, and gives death and He has power over all things.

For him it is very effective for sustaining good deeds, removing evil and elevating spritual ranks.

[Madārijun Nubuwah - Zādul Ma'ād]

Other Tasbīhāt (Remembrances)

1. Say the following hundred times in the morning and evening:

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Glory be to Allāh, who is supreme and to Whom belongs all praise.

2. Say hundred times in the morning and evening. سُبْحَانَ اللّٰهِ Subhān Allāh - Glory be to Allāh. اَلْحَمْدُ لِلّٰهِ Al-hamdu-Lillāh - Praise be to Allāh. لَا إِلٰهَ إِلَّا اللّٰهُ La- ilaha - Illallah - There is no god except Allāh. اَللّٰهُ أَكْبَرُ Allahu Akbar - Allāh is most Great.

3. Say hundred times daily.
سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ Subhan Allah-wa-Be-hamdehi - (Glory be to Allah and to Whom belongs all Praise).

4. On going to bed, one should say:
سُبْحَانَ اللّٰهِ - Subhan Allah - Glory be to Allāh - 33 times.
اَلْحَمْدُ لِلّٰهِ Al-hamdu Lillah - Praise be to Allāh - 33 times.

"O Allāh, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of every thing, I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself from the evil of the devil and his (incitement to) attributing partners (to Allāh)" He instructed him to say it morning and evening, and when he went to bed.

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"O Allāh, I have greatly wronged myself, and Thou alone canst forgive sins, so grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One". [Bukhārī – Muslim]

Tasbīhāt (rememberances) for the morning and evening. Tasbih-e-Fatima

In the Musnad of Ahmed, there is a tradition from Umm Salamah (May Allāh be pleased with her) that Allāh's messenger (peace be on him) taught the following phrases to his daughter (Hadrat) Fatimah (Allāh be pleased with her) when she came to ask him for a servant. He said, 'when you go to bed, say the following phrases.

سُبْحَانَ اللّٰهِ - Subhān Allāh (Glory be to Allah) - 33 times,
اَلْحَمْدُ لِلّٰهِ - Alhamdu Lillah (Praise be to Allah) - 33 times,
اَللّٰهُ أَكْبَرُ - Allahu Akbar - (Allāh is most great) - 33 times,
and say once:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (بخاری ومسلم)

There is no god except Allāh, the One who has no partner. To Him belongs Absolute Sovereignty and Praise. He has power over all things.

[Muslim - Bukhārī - Tirmizī]

It is commendable for the individuals to say the above supplication once after every prescribed prayer to complete the number hundred. [Zādul Ma'ād]

Whoever recites the following ten times after salatul-Fajr and salatul-Maghrib while sitting at his place without moving and without speaking to any body:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ،

There is no God except Allāh, the One, Who has no partner. To Him belongs the Absolute Sovereignty and Praise. He brings to life, and gives death and He has power over all things.

For him it is very effective for sustaining good deeds, removing evil and elevating spritual ranks.

[Madārijun Nubuwah - Zādul Ma'ād]

Other Tasbīhāt (Remembrances)

1. Say the following hundred times in the morning and evening:

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Glory be to Allāh, who is supreme and to Whom belongs all praise.

2. Say hundred times in the morning and evening. سُبْحَانَ اللّٰهِ Subhān Allāh - Glory be to Allāh. اَلْحَمْدُ لِلّٰهِ Al-hamdu – Lillāh - Praise be to Allāh. لَا إِلٰهَ إِلَّا اللّٰهُ La- ilaha - Illallah - There is no god except Allāh. اَللّٰهُ أَكْبَرُ Allahu Akbar - Allāh is most Great.
3. Say hundred times daily.
سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ Subhan Allah-wa-Be-hamdehi - (Glory be to Allah and to Whom belongs all Praise).
4. On going to bed, one should say:
سُبْحَانَ اللّٰهِ - Subhan Allah - Glory be to Allāh - 33 times.
اَلْحَمْدُ لِلّٰهِ Al-hamdu Lillah - Praise be to Allāh - 33 times.

اَللّٰهُ اَكْبَرُ - Allāh-u-Akbar - Allāh is most Great - 34 times.

5. On getting up for tahajjud prayer one should say:
   اَللّٰهُ اَكْبَرُ Allāh-u-Akbar - Allāh is most Great - 10 times.
   اَلْحَمْدُ لِلّٰهِ Alhamdu Lillah - Praise be to Allāh - 10 times.
   سُبْحَانَ اللّٰهِ Subhan-Allāh-Glory be to Allāh - 10 times.
   seek the forgiveness of Allah for all sins and I turn to Him (in repentance).
6. One should say after every prayer:
   سُبْحَانَ اللّٰهِ Subhan Allāh - Glory be to Allāh - 33 times.
   اَلْحَمْدُ لِلّٰهِ Alhamdu Lillah - Praise be to Allāh - 33 times.
   اَللّٰهُ اَكْبَرُ Allahu-Akbar - Allah is most Great - 34 times.
   And La-ilaha illallah - There is no god except Allāh - 10 times.
7. One should say after every prayer:
   سُبْحَانَ اللّٰهِ Subhan Allah - Glory be to Allāh - 100 times.
   اَلْحَمْدُ لِلّٰهِ Allhamdul Lillah - Praise be - to Allāh - 100 times.
   اَللّٰهُ اَكْبَرُ Allahu Akbar - Allāh is most Great - 100 times.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

There is no God except Allah, the One Who has no partner. There is no power or might other than Him. - Once.

8. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

9. سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ - Once.

The above should be recited extensively irrespective of number and time.

COUNTING OF TASBĪHĀT (Rememberances)

Since the tasbīhāt are required to be said in given numbers, there are two ways of counting. One method is counting by a rosary and the other is to count on fingers. Counting on fingers is borne out by the Prophet himself i.e. he has directed to do so as well as he himself has done like that. As such counting on fingers is more meritorious.

[Aurād-i-Rehmāni]

COUNTING ON FINGERS

It has been reported that Allāh's messenger (peace be on him) said, "Apply yourselves to glorifying Allāh, saying there is god but He, and declaring His holiness and count

them on your fingers, for they will be questioned and asked to speak, and do not be negligent and so be deprived of mercy". [Mishkāt]

It has been reported in traditions that the Prophet (peace be on him) used to urge upon his companions to be careful about the number of times they say takbīr, (اَللّٰهُ اَكْبَرُ), taqdis (سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ) and tahlīl (لَا اِلٰهَ اِلَّا اللّٰهُ) and to count them on fingers. He used to say that on the Day of Judgement, the fingers will be questioned and they will testify the number of times, takbir, taqdis and tahlil was said.

[Hisn-i-Hasin - Shamāil-i-Tirmizī]

(Hadrat) 'Abdullāh-ibn'Umar (Allāh be pleased with him) has related that he saw the Prophet saying tasbīhāt on the fingers of the right hand.

[Shamāil-i-Tirmizī - Hisn-e-Hasīn]

Aurād following the salat.

It should be noted that the supplications and azkār (rememberances) such as mentioned above reported in various traditions should be said soon after the salāt (prayer) without any interval. Interval means occupying oneself with some thing other than rememberance of Allāh. There is, however, no harm if one remains silent for a short while unless this silence is taken to be too much. As such whatever is recited on the lines mentioned above shall be treated as having been recited soon after the salāt (prayer). A question arises here as to whether the offering of a sunnat-i-Muakkada immediately after a fard (obligatory) prayer causes interval between the fard (obligatory) prayer and the above mentioned adiya and azkār or not. This question is of no consequence as it is obvious that this does not constitute a discontinuity. So far as the prescription appearing in certain traditions is concerned, viz to recite certain adiya and azkār immediately after the prayer, its implication is not that they must be adjoined to the fard (obligatory) prayer, but that this proper timing is after the sunnati-i-muakkadah following the fard (obligatory) prayer, and if there is no sunnat-i-muakkadah prayer after fard (obligatory) prayer, it is appropriate that the adiya and azkār be recited soon after the fard (obligatory) prayer. In certain traditions it occurs that interruption

between fard and sunnat-i-muakkada by means of adiya and azkār is optional, though it is preferable to confine the interruption by a short dua and zikr, and to recite long adiya and azkār after sunnat-i-muakkadah.

It is not borne out by the traditions of the Prophet that he regularly said duā or zikr like āyat-ul-kursi (Throne verse) or other tasbīhāt between the fard and sunnat-i-muakkadah prayer. Doing so off and on is besides the point. This discussion is based on regular practice and punctuality.

In brief, so far as salatul-Zuhar, salatul-Maghrib and salat-ul Ishā are concerned, duā and azkār should be said soon after the salutation and short duā by the Imām as these prayers have sunnat-i-muakkada in conjunction with the fard prayer. Interruption for duā/azkār is makrūh (undesirable). After finishing salatul-'Asr, and salatul-Fajr, there is no harm if one continues to sit facing Qiblah for quite some time. [Madārijun Nubuwah]

THE MANNER OF RECITATION OF THE HOLY QURĀN

It was usual with the Prophet (peace be on him) to observe tartīl (clear and distinct) in the recitation of the Qurān. He would not recite it rapidly and would utter each and every word clearly and would make a slight interval after reciting an āyah and would stretch out the word bearing the sign of maddah e.g., he would recite RAHMĀN AND RAHĪM in a stretched out form and while beginning the recitation of the Qurān, he would seek refuge from Allah from cursed Shaitān (satan) in the following words:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

'I seek refuge in Allah from cursed shaitan) and sometimes he would say,

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

Hadrat Umm Salama (Allāh be pleased with her) has related that the Prophet (peace be on him) would recite each āyah distinctly and separately e.g., he would say, اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ and pause — then he would recite اَلرَّحْمٰنِ الرَّحِيْمِ and pause -- then he would recite

مٰلِكِ يَوْمِ الدِّيْنِ and pause.

[Shamā'il-i-Tirmizī]

Hadrat 'Abdullāh-bin-Qais (Allāh be pleased with him has related that he asked Hadrat 'Āisha (Allāh be pleased with her) "What was the manner in which the Prophet used to recite the Glorious Qurān viz. silently or loudly?" She replied, 'Both silently and loudly'. He said, "Praise and thanks be to Allāh that he has afforded us facility in every way." (This means that one may recite the Quran silently or loudly according to circumstances).

[Shamā'il-i-Tirmizī]

Hadrat 'Āisha (Allāh be pleased with her) has related: I was informed that certain persons used to recite the whole Qurān once or twice in one night. I said that though they recited yet they did not recite (i.e., they recited the words but did not observe the prescribed manner of recitation). I have stood up with the Prophet throughout the nights: he used to recite Sūrah al-Baqara (II) Ale-'Imrān (III) and an-Nisā (IV). While reciting an āyah containing a subject matter of fear he would not pass on to the next unless he offered a supplication asking for peace i.e. in a nafl (voluntary) prayer so much time was taken in following the meaning that he was unable to recite more than one manzil (specified portion of the Qurān) in the whole night.

[Musnad Imām Ahmad]

1. In nafl (voluntary) prayers, the Prophet used to prolong qiyām (standing) so much that his feet would swell and his chest would give out a sound like that of a boiling pot.
2. The Prophet (peace be on him) liked best that devotion ('i badah) which could be offered regularly. (Bukhārī).
3. When he led a prayer (salat), he would make it light and brief so that his followers (mugtadis) would not be put to inconvenience. [Nasā'ī]
4. And, when he prayed alone, he would prolong it. [Nasā'ī] If he was busy in nafl (voluntary) prayer while somebody was waiting for him, he would shorten it. He would then attend to him and would again get busy in his prayer. Although he had full fledged attention from Allāh and special nearness to Allāh, even then when he stood for prayer, he would prolong it but if he heard a child's cry, he would cut it short so that the child's mother may not be put to inconvenience.

[Zādul Ma'ād]

The Prophet (peace be on him) would recite the Qurān in all postures - standing, sitting, lying down, with or without ablution (seminal defilement excepted), and would not forbid its recitation in similar postures. He used to recite in the best manner. [Zā'dul Ma'ād]

Hadrat Sa'd bin Hishām (Allāh be pleased with him) relates on the authority of Hadrat 'Āisha (Allāh be pleased with her) that she said, 'I am not aware of Allāh's messenger having recited the whole Qurān in a night, or praying through a whole night till morning, or fasting a complete month except Ramadān. [Mishkāt]

Nafl (voluntary) Prayer on a mount (riding animal)

It was customary with the Prophet (peace be on him) to say prayer (salāt) on the back of a riding animal irrespective of direction. He performed rukū' and sajdah by signs and nods. The nodding for the Sajdah would be lower than that for the rukū'. [Zādul Ma'ād]

AYĀTUS SAJDAH.
(Sajdah during recitation of the Qurān)

The Prophet (peace be on him) would offer a Sajdah when during recitation of Qurān he would come to an āyah where a sajdah is indicated. He would say takbir and then make prostration. [Zā'dul Ma'ād]

Sajdatus-tilāwah is wājib

The manner of offering sajdah during recitation is to say Allāh-u-Akbar without raising the hands, offer sajdah during which سُبْحَانَ رَبِّيَ الْأَعْلَى (Subhan-a-Rabbiyal 'ālā) should be recited three times and then the head should be raised.
NOTE:- The pre-requisites for sajdah during recitation are the same as for salat (prayer) i.e. wudū' (ablution), neat and clean place, cleanliness of body and dress and facing the qiblah.

[Bihishtī - Zewar]

Sajdah in gratitude. (Sajdatush- Shukr).

Hadrat Abū Bakr (Allah be pleased with him) has related

that when anything came to Allāh's messenger which caused pleasure (or by which he was made glad), he prostrated himself in gratitude to Allāh the most high.

[Mishkāt-ul-Masābīh]

Hadrat 'Abdul Rehmān-bin-'Auf (Allāh be pleased with him) has related that when the messenger of Allāh got the tidings that whoever invokes Allāh's blessings on the Prophet, Allāh will be merciful on him, and whoever greets the Prophet, Allāh will greet him, he offered a sajdah in gratitude. [Zādul Ma'ād]

Recitation (of the Qurān) in Salāwat (Prayers).

The Prophet (peace be on him) used to recite Sūrah al-Fātihah which was followed by another sūrah. In Salātul-Fajr he would prolong the recitation as long as it would take to recite 60 to 100 āyāt. Some time he would recite sūrah al-Qāf (L) and sometimes al-Rūm (XXX) and sometime he would shorten the recitation. During travel he would recite sūrah al-Sajdah (xxxii) in the first rakah and sūrah ad-Dahr (LXXVI) in the second rakah of salātul-Fajr (morning prayer). In the Friday prayer - salātul Jum'ah - he would recite surah al-Mu'minūn (XXIII) and sometimes sūrah al-Ā'lā (LXXVII) or Surah al-Ghashia (LXXXVIII).

In brief, the Prophet (peace be on him) would recite a long or a short surāh according to circumstance as has been related in a tradition reported by Hadrat 'Umar Allāh be pleased with him . So far as the common and well known practice is concerned, and which is observed by most of the jurists that in the salātul-Fajr and salāt-ul-Zuhr, he would recite tiwāl Mufassal (long chapters of the Qurān), and in the salātul-'Asr and salāt ul-Ishā, he would recite ausāt Mufassal (Not verylong shapters of the Qurān) and in salat ul-Maghrib, he would recite Qisār Mufassal (short chapters of Qurān), this was the general practice of the Prophet. There are a number of traditions on this subject but according to Hanafites this had not been a regular practice of the Prophet (peace be on him).

According to Hanafites, it is undesirable (makrūh) to particularise any surāh for recitation in a particular salāt. Shaikh Ibn Hamām has opined that this undesirability is in such a situation that this specific recitation is considered obligatory and a practice other than this is considered un-

desirable. If this practice is followed only by way of blessing on account of this being the practice of the Prophet (peace be on him) there can be no objection, but even then it is desirable that other sūrahs be recited at times so that one may not carry an impression that this i.e., recitation of other sūrahs is not in order. [Madārijun Nubawah]

Recitation (of the Qurān) in Salātul-Fajr.

Hadrat Abū Hurairah has related that the Prophet recited in the two rak'ahs of salatul-Fajr (sunnah), sūrah al-Kafirūn (CIX) and sūrah al-Ikhlās (CXII)". In another tradition it has been reported that the Messenger of Allāh said: How excellent these two sūrahs are that they are recited in salatul-Fajr (sunnah).

In some traditions recitation of other sūrahs (by the Prophet) has been reported.

The Messenger of Allāh (peace be on him) used to recite in Salātul-Fajr:

1. Sūrah al-Qaf (L) and passages (sūrahs) of similar length and his prayer thereafter was shor.

[Muslim]

2. Sometimes Surah at-Takwīr (XCII) - from ayah 17 onwards. [Muslim]
3. Sometimes Surah al-Muminūn (XXVIII) [Muslim]
4. And Surah al-Zalzāl (XCIX)

[Sunan Abū Dāwūd]

5. Ayāt from sūrah al-Baqara (II)

قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا

"Say, We believe in Allāh and in the revelation given to us.

And

from Sūrah Āli-'Imrān (III). The ayāt,

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ

"Say, O people of the Book, Come to common terms between us and you. . . . . ."

[Muslim]

Hadrat Abū Huraira has related that the Prophet used to recite at the dawn prayer on Friday As-Sajdah (XXXII) and sūrah ad-Dahr (LXXVI).

[Muslim - Bukhāri]

SALĀT-UL-ZUHR AND SALĀT-UL-'ASR

It has been reported by (Hadrat) Jābir bin Samura that the Prophet used to recite at the noon prayer (salatul-Zuhr) Surah al-Lail (XCII) (another version says, sūrah al-Ālā (LXXXVII), at the afternoon prayer (salatul-'Asr) a similar amount, and at the morning prayer (Salātul-Fajr) a longer passage than that. [Muslim]

It has been reported by Hadrat Abū Qatāda (Allāh be pleased with him) that in the first two rak'ahs of the noon prayer (salātul Zuhr) the Prophet used to recite sūrah al-Fātihah (I) and thereafter any other surah and in the last two rak'ahs only sūrah al-Fātihah, and he would sometimes recite loud enough for them to hear the āyah. He would prolong the first rak'ah more than the second; and he acted similarly in the afternoon prayer (salatul 'Asr) and the morning prayer (salātul-Fajr). [Bukhāri & Muslim]

Sunnat-i-Mu'akkadh in salātul-Zuhr.

Hadrat 'Ali (Allāh be please with him) used to offer four rakahs before the salat ul-Zuhr (Fard) and used to say that the Prophet did the same and used to recite long sūrahs in them.

NOTE:- Hadrat Imām Ghazāli (May Allāh bless him) has mentioned in Ihyā-'ulūm-uddin that in these four rakahs one should recite sūrah al-Baqara or some other sūrah of over hundred ayat so as to follow the Prophet fully in the matter of recitation of a long sūrah.

Salātul-'Ishā' (Night Prayer)

Hadrat Barā' has related that he heard the Prophet recite at the night prayer (salat ul-'Ishā') sūrah at-Tin (XCV) and that he had never heard anyone with a more beautiful voice. [Bukhāri - Muslim]

The Prophet (peace be on him) taught Hadrat Mu'az bin Jabal to recite the sūrah al-Shams (XCI), ad-Dahr (XCIII), al-Lail (XCII) and al-Ālā (LXXXVII). [Bukhāri - Muslim]

Recitation of Qurān in Salātul Jum'ah and Īdain.

It has been reported by Hadrat Nu'mān bin Bashīr that Allāh's messenger used to recite at the two Īdain (Īd al-Fitr and Īd al-Adhā) and in salāt ul Jum'ah, sūrah al Ghāshia (LXXXVII) and Surah al-Ālā (LXXVIII) and when an Īd and a Friday coincided, he recited them both at the two prayers. [Muslim]

In other traditions, recitation of sūrah at-Qāf (L) and Sūrah al-Qamar (LIV) has been reported.

Determination of a Sūrah (for recitation in a prayer)

In Hujjatullāh -al Baligha, Hadrat Shah Waliullah (May Allāh bless him) has stated as follows:

The Messenger of Allāh chose to recite a particular sūrah in a particular prayer (Salat) on certain conditions and expe - diencies but neither fixed them positively nor enjoined on others to do so. As such if any one follows his sunnah (and recite the same sūrah in the prayers) it is in order, and if one does not do so, it does not matter. [Ma'riful Hadīs]

The Messenger of Allāh (peace be on him) did not recite a particular Sūrah in a particular prayer (salāt) after having specified it for that prayer excepting Salāt ul Jum'ah and salatul Īdain. In the fard prayers, there is no sūrah, long or short, which he should not have recited at one occasion or the other.

In the nafl prayers, he recited two sūrahs one after the other but did not do so in fard prayers. Normally, his first rak'ah used to be longer than the second one. After recitation of Qurān, he would pause for a moment, then would say takbīr (اَللّٰهُ اَكْبَرُ) and bow for rukū'.

[Zādul Ma'ād]

Hadrat Sulaimān bin Yasār, a Tabi'(one who conversed with the companions of the Prophet) has related on the authority of Hadrat Abū Hurairah (Allāh be pleased with him) that (referring to one of the Imāms and his days) said: "I have never prayed behind any Imām whose prayer had a greater resemblance to the Prophet's prayer than that man's".

Hadrat Sulaimān bin Yasār says that he also had occasionally offered prayer under his leadership (imāmate) and it was usual with him to stand longer in the first two rak'ahs

than the last two. Salāt ul-Asr was generally short and he used to recite Qisār Mufassal in Salāt ul-Maghrib, Ausāt Mufassal in Salat ul-Ishā and Tiwāl Mufassal in Salātul-Fajr.

[Sunan Nasāi]

Note: The Sūrahs falling in the last Manzil (specified portion of the Qurān) are termed Mufassal i.e. from Surah al-Hujurāt (XLIX) to the end of the Qurān. Then again this portion has been divided in three parts – from al-Hujurāt (XLIX) to Surah al-Burūj (LXXXV) are called Tiwāl Mufassal, from surah al-Buruj (LXXXV) to the end of sūrah al-Baiyinah (XCVIII) are called Ausāt Mufassal and from Surah al-Baiyinah (XCVIII) to the end Qisār Mufassal.

[Ma'riful Hadīs]

If in the first rakah of the prayer (salāt) only a portion from a sūrah is recited and the remaining portion is recited in the following rakah, this is in order without undesirability.

Similarly, if in the first rakah, the middle or first portion of the sūrah is recited and the following rakah, the middle or first portion of a sūrah is recited or a full short sūrah is recited, then this is in order without the least undesirability. [Saghīri]

But to do so as a regular measure is against the established practice. It is better if an independent sūrah is recited in every rakah. [Bihishtī Zewar]

Sunnat-i-Muakkadah.

Hadrat Umm Habība (Allah be pleased with her) has related that the Messenger of Allāh said: A house will be built in paradise for him who prays in a day and a night twelve rakahs, (over and above the obligatory prayers) four before and two after the noon prayer (Salātul Zuhr) two rakahs after salātul-Maghrib and two salatul-Ishā' and two rakahs before salātul-Fajr).

[Tirmizī - Ma'riful Hadīs]

Sunan - Salātul Fajr.

Hadrat Āisha (Allāh be pleased with her) has related that the Messenger of Allāh said: "The two rakahs at dawn prayer (salatul-Fajr) are better than this world and what it contains". [Muslim]

Hadrat Abu Hurairah (Allāh be pleased with him) has related that the Messenger of Allāh said: 'One who has missed the sunnan of salat ul Fajr, he should do so after sun has risen. [Tirmizi - Mā'riful Hadís]

Sunan-Salat-ul-Zuhr

Hadrat 'Aisha (Allāh be pleased with her) has related that it was usual with the Messenger of Allāh that when he had omitted the four rakáhs before the noon prayer (salāt-ul-Zuhr), he would say these four rakáhs after finishing salāt-ul-Zuhr. [Tirmizī]

Sunan - Salatul Maghrib and salatul 'Isha.

It has been reported that the Messenger of Allāh never omitted the two rakáhs (Sunan) after salat ul-Maghrib (farḍ) and salātul - 'Isha (farḍ). These rakáhs are offered immediately after being relieved from farḍ prayer and a short duā' (supplication).

SALĀTUL WITR OR WITR PRAYER (WĀJIB)

Hadrat Khārija bin Huzafa told of Allāh's Messenger coming out to them and saying, Allāh has given you an extra prayer (salāt) which is better for you than the high bred camels, the witr which Allāh has appointed for you between the evening prayer and the daybreak".

[Tirmizī - Abū Dāwūd]

Hadrat Jābir (Allah be pleased with him) reported Allāh's messenger as saying, "If anyone is afraid that he may not get up in the latter part of the night, he should observe a witr in the first part of it, if anyone is eager to get up in the last part of it he should observe a witr at the end of the night, for prayer at the end of night is attended by angels and that time is most excellent". [Muslim]

Hadrat Abū Sa'īd reported Allah's messenger as saying, 'If anyone oversleeps and misses the witr or forgets it, he should pray when he remembers and when he awakes".

[Sunan Abū Dāwūd]

The Messenger of Allāh (peace be on him) used to observe witr prayer in the later part of night before dawn, some

time he did so in the earlier and sometimes in the middle part of the nightand it after that hegot up for salātul-Tahajjud, he did not repeat the witr prayer.

In a tradition appearing in Tirmizī, it has been reported that there is only one witr prayer in one night and not two.

In Sharh-e-Hidāya, Shaikh Ibnul Hamām has clarified that if one who after observing witr prayer in the earlier part of the night gets up for salātul-Tahajjud need not repeat witr prayer. [Madārijun Nubuwah]

Hadrat 'Āísha (Allāh be pleased with her) has related that the Messenger of Allah observed witr prayer in every part of the night, in the earlier, in the middle and in the later part of the night, his witr finishing at dawn (last sixth part of night). [Bukhārī - Muslim - Mishkāt]

Hadrat 'Abdullāh bin Abū Qais (Allāh be pleased with him) said he asked Hadrat 'Āísha (Allāh be pleased with her) how many rakáhs Allāh's messenger prayed when observing a witr and she replied, 'He used to observe a witr with four and three and ten and three, never observing one with less than seven or more than thirteen".

[Abū Dāwūd Mishkāt]

NOTE: Some of the noble companions of the Prophet used to term salātul-Tahajjud and witr taken together as witr. This was also the practice of Hadrat 'Āisha (Allāh be pleased with her). In her reply to Hadrat 'Abdullāh bin Abū Qajs as reported in the above tradition, she meant that the Prophet used to say before the witr prayer sometimes four, at other times six or eight or ten rakahs. But it was not his custom to say less than four or more then ten rakahs for salatul Tahajjud after which he said three rakáhs of witr prayer.

[Mā'riful Hadís]

In a lengthy tradition reported by Hadrat Ibn-'Abbās, it appears that one night he had an occasion to say his prayer with the Prophet, who said two rakáhs repeatedly. Ma'n (May Allāh bless him) who is the narrator of this tradition, says that the Prophet did so six times. (Mullā 'Alī Qārī says that according to Imām-e-Azam (Abū Hanīfa) salātul-Tahajjud has twelve rankahs.) Then after saying salatul-witr, he went to bed. When Bilāl came to call him for salatul-Fajr, the Prophet said two rakáhs (sunan) with a brief recitation of the Qurán (Qiráat) and then went to lead the Salātul-Fajr.

[Shamāil-i-Tirmizī]

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'Āisha (Allāh be pleased with her) the sūrahs of the Qurān which the Prophet used to recite in salatul-witr, and she replied: In the first rakáh he recited sūrah al-Ālā (LXXXVII), in the second rakáh, sūrah al-Kafirūn (CIXIII) and in the third sūrah al-Ikhlās (CXII) and sometimes al-Muawwizatan – sūrah al-Falaq (CXIII) and sūrah an-Nās (CXIV).

[Tirmizī - Abu Dāwūd]

And, after the taslīm (salutation) he said. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (Glory to the sovereign, the Holy One) three times; in the third time, he raised his voice laying stress on each word.

[Madārijun Nubuwah]

According to Hanafi school of thought, in the third rakáh, the normal recitation of Qurān has to be followed by Qunūtul-witr – a special supplication.

Qunutūl Witr.

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ
وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى
وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۔ (بہشتی زیور)

O' Allāh! we beseech Thee for help and seek Thy protection and believe in Thee and extol Thee and are thankful to Thee and are not ungrateful to Thee and we declare ourselves clear of, and forsake him who disobeys Thee. O' Allāh! Thee do we serve and for Thee do we pray and prostrate ourselves and to Thee do we betake ourselves and to obey Thee we are quick, and Thy mercy do we hope for, and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

If any one has not been able to memorize the Qunūtul-Witr, he may recite the following supplication:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۔

'O our Lord, give us the best in this world and in the Hereafter and save us from the Fire (of Hell); or, he may say, اَللّٰهُمَّ اغْفِرْلِيْ [O Allāh, forgive me] or he may say thrice يَارَبِّ يَارَبِّ (O Lord, O Lord.)

Hadrat Hasan bin 'Ali (Allāh be pleased with him) has related that the Messenger of Allāh taught him some

words to say when standing in supplication during Qunūtul-Witr. They were:

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ
وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ۔

"O Allāh, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and exalted art Thou, our Lord."[Tirmizī - Abū Dāwud]

In some traditions, instead of اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ the word وَلَا يَعِزُّ مَنْ عَادَيْتَ appear.

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Some of the 'Ulamā have preferred the above supplication for recitation as Qunūtul witr. The supplication which is extant among the Hanafites, is based on the tradition related by Imām Ibn abi Shaiba and Imām Tahavi on the authority of Hadrat 'Umar and Hadrat 'Abdullāh Ibn Mas'ūd(Allāh be pleased with them). 'Allāma Shāmī has reported the opinion of certain Hanafi jurists that it is preferable to recite both the supplications.

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لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

O Allāh I seek refuge in Thy good pleasure from Thine anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. [Abū Dāwūd, Tirmizī]

Nafl after Qunūt ul-Witr.

Hadrat Umm Salamā (Allāh be pleased with her) has related that the Prophet used to say two rakáhs of prayer

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Nafl after Qunūt ul-Witr.

Hadrat Umm Salamā (Allāh be pleased with her) has related that the Prophet used to say two rakáhs of prayer

after salātul-Witr. Hadrat 'Āisha and Hadrat Abū Umāma (Allāh be pleased with them) have also narrated a similar tradition. [Mā'riful Hadīs]

After salatul-witr, the Prophet used to offer two simple rak'ahs of prayer and used to recite sūrah al-Zalzāl (XCIX) and sūrah al-Kafirūn (CIX). [Ibn Mājah]

In the light of traditions, certain 'Ulamā' consider saying two rak'ahs after salatul-Witr as meritorious.

It has been reported that Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) said: I was told that Allāh's messenger had said, "Prayer (salāt) engaged in by a man while sitting counts as half the prayer," so I went to him and I found him praying while sitting and I put my hand on his head. He said, "what is the matter with you, 'Abdullah bin 'Amr?". I replied, "I have been told, messenger of Allah that you said that prayer engaged in by a man while sitting counts as half the prayer, yet you yourself are praying while sitting". He said, "yes, but I am not like one of you".

[Muslim]

NOTE: As such, majority of the Ulamā' hold that the reward for the prayer (salāt) said while sitting will be half of that said while standing. Allāh knows better. [Mā'riful Hadis]

Encouragement to get up during the night.

Hadrat Abū Huraīrah (Allāh be pleased with him) has related that the messenger of Allāh said, "Our Lord who is blessed and exalted descends every night to the lowest heaven when two-thirds of the night have passed and says "Who supplicates me so that I may answer him? Who asks of me so that I may give to him? Who asks my forgiveness so that I may forgive him?" [Bukhāri - Muslim]

Salatul Tahajjud (salatul-Layl).

Hadrat 'Āisha (Allāh be pleased with her) has related that when the Prophet stood up at night to pray he began his prayer with two short rak'ahs. [Muslim]

The above tradition indicates the Prophet's occupation with prayer of night and gives an idea of the etiquette of the prayer at that time.

Hadrat 'Aisha (Allāh be pleased with her) has ralated that between the time when he finished the night prayer

(Salātul-Ishā') and the dawn prayer (salatul-Fajr), the Prophet used to offer eleven rak'ahs, uttering the salutation (taslīm) after every two and observing the witr (salatul-witr) with a single one, and during that he would make a prostration about as long as if you would take to recite fifty ayāt before raising his head. When the muazzin finished making the call for the dawn prayer and he saw the dawn clearly, he stood up and prayed two short rak'ahs (these are the sunan of salatul-Fajr), then lay down on his right side till the muazzin came to him for the iqāmah where upon he would go out.

[Bukhāri - Muslim]

Hadrat Ghudaif bin al-Hāris (Allāh be pleased with him) is reported to have said: I asked 'Aisha (Allāh be pleased with her) whether she had seen Allāh's messenger bathing because of sexual defilement in the early or the latter part of the night and she replied, "He often took bath in the early part of the night and often in the later part".

Thereupon I said, Allāh is most great. Praise be to Allah who has given us latitude in the matter.' I then asked whether he observed salatul-witr in the early or the later part of the night and she replied, "He often observed it in the early part and often in the later part of the night." Thereupon I said, "Allāh is most great. Praise be to Allāh who has given us latitude in the matter".' I then asked whether he recited the Qurān in a loud or in a low voice and she replied, "He often recited it in a loud voice and often in a low voice." Thereupon I said, "Allāh is most great. Praise be to Allah who has given us latitude in the matter!"

[Abū Dāwūd - Ibn Mājah]

There are varying reports regarding the number of rakāhs which the Prophet used to say in his salātul-Tahajjud. This variation is due to the reason that the whole thing depended upon the availability of time: if there was most time, he increased the number of rak'ahs, if the time was short, he offered fewer rak'ahs. There was no hard and fast practice with regard to the number of rak'ahs. Occasionally, the Prophet would say fewer rak'ahs even inspite of availability of time, but then he would recite more of the Qūran in these few rak'ahs.

[Khasāil-i-Nabawi]

Hadrat 'Āisha (Allāh be pleased with her) is reported to have said that due to old age Allāh's messenger used to

after salātul-Witr. Hadrat 'Āisha and Hadrat Abū Umāma (Allāh be pleased with them) have also narrated a similar tradition. [Mā'riful Hadīs]

After salatul-witr, the Prophet used to offer two simple rak'ahs of prayer and used to recite sūrah al-Zalzāl (XCIX) and sūrah al-Kafirūn (CIX). [Ibn Mājah]

In the light of traditions, certain 'Ulamā' consider saying two rak'ahs after salatul-Witr as meritorious.

It has been reported that Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) said: I was told that Allāh's messenger had said, "Prayer (salāt) engaged in by a man while sitting counts as half the prayer," so I went to him and I found him praying while sitting and I put my hand on his head. He said, "what is the matter with you, 'Abdullah bin 'Amr?". I replied, "I have been told, messenger of Allah that you said that prayer engaged in by a man while sitting counts as half the prayer, yet you yourself are praying while sitting". He said, "yes, but I am not like one of you".

[Muslim]

NOTE: As such, majority of the Ulamā' hold that the reward for the prayer (salāt) said while sitting will be half of that said while standing. Allāh knows better. [Mā'riful Hadis]

Encouragement to get up during the night.

Hadrat Abū Huraīrah (Allāh be pleased with him) has related that the messenger of Allāh said, "Our Lord who is blessed and exalted descends every night to the lowest heaven when two-thirds of the night have passed and says 'Who supplicates me so that I may answer him? Who asks of me so that I may give to him? Who asks my forgiveness so that I may forgive him?" [Bukhāri - Muslim]

Salatul Tahajjud (salatul-Layl).

Hadrat 'Āisha (Allāh be pleased with her) has related that when the Prophet stood up at night to pray he began his prayer with two short rak'ahs. [Muslim]

The above tradition indicates the Prophet's occupation with prayer of night and gives an idea of the etiquette of the prayer at that time.

Hadrat 'Aisha (Allāh be pleased with her) has ralated that between the time when he finished the night prayer

(Salātul-Ishā) and the dawn prayer (salatul-Fajr), the Prophet used to offer eleven rak'ahs, uttering the salutation (taslīm) after every two and observing the witr (salatul-witr) with a single one, and during that he would make a prostration about as long as if you would take to recite fifty ayāt before raising his head. When the muazzin finished making the call for the dawn prayer and he saw the dawn clearly, he stood up and prayed two short rak'ahs (these are the sunan of salatul-Fajr), then lay down on his right side till the muazzin came to him for the iqāmah where upon he would go out.

[Bukhāri - Muslim]

Hadrat Ghudaif bin al-Hāris (Allāh be pleased with him) is reported to have said: I asked 'Āisha (Allāh be pleased with her) whether she had seen Allāh's messenger bathing because of sexual defilement in the early or the latter part of the night and she replied, "He often took bath in the early part of the night and often in the later part".

Thereupon I said, Allāh is most great. Praise be to Allah who has given us latitude in the matter.' I then asked whether he observed salatul-witr in the early or the later part of the night and she replied, "He often observed it in the early part and often in the later part of the night." Thereupon I said, "Allāh is most great. Praise be to Allāh who has given us latitude in the matter".' I then asked whether he recited the Qurān in a loud or in a low voice and she replied, "He often recited it in a loud voice and often in a low voice." Thereupon I said, "Allāh is most great. Praise be to Allah who has given us latitude in the matter!"

[Abū Dāwūd - Ibn Mājah]

There are varying reports regarding the number of rakāhs which the Prophet used to say in his salātul-Tahajjud. This variation is due to the reason that the whole thing depended upon the availability of time: if there was most time, he increased the number of rak'ahs, if the time was short, he offered fewer rak'ahs. There was no hard and fast practice with regard to the number of rak'ahs. Occasionally, the Prophet would say fewer rak'ahs even inspite of availability of time, but then he would recite more of the Qūran in these few rak'ahs.

[Khasāil-i-Nabawi]

Hadrat 'Āisha (Allāh be pleased with her) is reported to have said that due to old age Allāh's messenger used to

recite the Qūran (in nafl prayer) while sitting (because he used to recite more of it); then when about thirty or forty ayāt of his recitation remained he stood up and recited While standing. Then he performed rukū', then he went in sajdah (prostrated) and after he did the same kind of thing in the second rak'ah. [Muslim - Shamā'il-i-Tirmizī]

In another tradition it has been reported that when the prophet said his nafl prayers while standing, he would perform his rukū in the same posture, but if he said the nafl prayer while sitting, he performed the rukū' and sajdah in the same posture. [Shamā'il-i-Tirmizī]

It has been established that during the holy month of Ramaḍān, the Prophet used to say eleven rak'ahs of Salātul-Tahajjud as henormally did. (Salātul-Tarāwīh being additional). [Madārijun-Nubuwah]

Haḍrat 'Āisha (Allāh be pleased with her) has related in a long tradition that if the Prophet ever missed his salātul-Tahajjud on account of old age or pain or illness, he would say twelve rak'ahs in the day (as qaḍā' — making up for not having said the prayer at the appointed time).

[Shamā'il-i-Tirmizī]

Salātul-Ishrāq - Salātul-Zuhā and other voluntary prayers.

Haḍrat 'Alī (Allāh be pleased with him) has reported: When in the morning the sun was high in the sky as it is at the time of salātul-'Asr (afternoon), the Prophet used to say two Rak'ahs as Salātul-Ishrāq and when it is as high in the sky in the east as it is in the west at the time of salātul-Zuhr, he would say four rak'ahs as Salātul-Zuhā.

[Shamā'il-i-Tirmizī]

Salātul-Ishrāq:

It is reported in a tradition that the Messenger of Allāh said, "If anyone sits in his place of prayer when he finishes the morning prayer — Salātul-Fajr — till he prays the two rak'ahs of Salātul-Ishrāq, saying nothing but what is good, his sins will be forgiven him even if they are more than the foam of the sea". [Abū Dāwūd - Mishkāt]

Salātul - Duhā.

The majority of the Ulamā hold that Salātul-Zuhā is mustahabh (supererogatory). It should be said sometimes, and sometimes it should be omitted. It was the practice of the Prophet in regard to many nafl prayers (i.e. sometimes he said them and sometimes he did not). Majority of the companions of the Prophet and those who followed them also did likewise.

The Ulamā' differ in the number of rak'ahs for Salātul-Zuhā — minimum number being two and maximum number being eight. The mashā'ikh have generally recited and recommended recitation of the sūrahs as – Shams (XCI) ad-Duhā (XCIII) al-Lail (XCII) and al-Inshirah (XCVI). After finishing this prayer, duā' should be recited. One hundred-times recitation of this duā' has been reported in some asār (traditions reported by the companions of the Prophet).

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ (مدارج النبوة)

'O Allāh! Forgive me and have mercy on me. Accept my repentance, for Thou art indeed the best acceptor of repentance and the most forgiving.

Nafl prayer before Salātul-'Asr.

Haḍrat 'Abdullāh bin 'Umar (Allāh be pleased with him) has reported that the Prophet said: "Allāh's mercy be on the man who says four rak'ahs (nafl) before salātul'Asr.

[Tirmizī - Musnad Ahmad]

Salātul-Awwabīn after Salātul-Maghrib.

Haḍrat Muhammād bin 'Ammar son of Haḍrat 'Ammār bin Yāsir (Allāh be pleased with him) has related that he saw his father reciting six rak'ahs after Salātul-Maghrib and heard him saying that he had seen the Prophet doing that and that the Prophet said: If any servant of Allāh prays six rak'ahs after the salātul-Maghrib his sins will be forgiven him even if they are more than the foam of the sea.

[Ma'riful Hadis - Mu'jim Tabarānī]

Nawāfil of Salatul-Isha

It is better and commendable to say four rakʻahs before the four farḍ rakʻahs of salatul-Ishā. After the farḍ, two rakʻahs of sunnat-i-Muakkadah should be said. If one is inclined, he may also pray two rakʻahs as nafl after that. The number of rakʻahs of sunnat is thus six. [Bihishtī-Zewar]

Some Instructions about Ṣalat.

1. Haḍrat 'Umar (Allāh be pleased with him) has reported Allāh's messenger as saying, "Should anyone fall asleep and fail to recite his portion of the Qurān or a part of it, if he recites it between the dawn and the noon prayer (ṣalatul-Zuhr) it will be recorded for him as though he had recited it during the night. [Muslim]
2. Bismillāh should be said if a (complete) sūrah is recited after sūrah al-Fātihah in the ṣalāt (prayer) and if only a rukū' (part of a sūrah) is recited, Bismillāh need not be said.
[Bihishtī Zewar]
3. Haḍrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, "Say Āmēn when the reciter (the Imām) says it, for the angels do so, and if any one's utterance of Āmēn synchronises with that of the angels, he will be forgiven his past sins. [Bukhārī]
4. In the first rakʻah of salātul-Fajr, the sūrah to be recited (after sūrah al-Fātihah should be longer than that to be recited in the second rakah. [Bihishtī Zewar]
5. While making a duʻā (supplication) the hands should be raised to the level of the chest and spread. [Bihishtī Zewar]
6. Salutation (taslīm) on the right side should be loud and on the left side it should be comparatively low.
[Imām Ahmad - Madārijun Nubuwah]
7. According to Imām Āzam (Abū Hanīfa) moderation is necessary in rukū' and sujūd and this is also necessary in the interval between two sajdahs. [Madārijun Nubuwah]

The point of convergence of sight during prayer.

8. While standing in prayer (Qiyām), the look should remain confined on the spot for sajdah and while prostrating (during sajdah), the direction of the nose should be kept in view and

over one's right and left shoulders while saying salām.
[Bihishtī Zewar]
9. When the Prophet (peace be on him) stood up for prayer, he kept his head downwards (reported by Imam Ahmad) and while reciting tashahhud, his look would not extend beyond the first finger of the right hand. [Zādul Ma'd]
10. Haḍrat Anas (Allāh be pleased with him) has related that the messenger of Allāh told him: "O Anas, keep your look confined to the spot where you prostrate — during the whole prayer (i.e. in Qiyam). [Mishkat]
11. The sunan prayer after the farḍ should not be said standing on the same spot. One should move to the right, or left or forward or backward. It is meritorious to say them at home. [Madārijun Nubuwah]

Saving the nafl prayer at home.

12. Haḍrat 'Abdullah-ibn-Maṣūd has reported. I asked the Prophet whether it is better to say the nafl prayer in the mosque or at home. The Prophet replied, "Don't you see how close to the mosque I live and there is no difficulty or hinderance in my coming to the mosque, yet I prefer to say my prayers other than farḍ prayers at home?"
[Shamāil-i-Tirmizī]
13. Haḍrat Ibn 'Umar (Allāh be pleased with him) reported Allāh's messenger as saying; "Perform some of your prayers in your houses, and do not turn them into graves".
[Mishkāt]

How women should say the salat. (Prayer)

14. Haḍrat Ibn 'Umar (Allāh be pleased with him) has related that the Prophet said, 'A woman's prayer said inside the house (in the inner verandah) is better than that said in the courtyard, and is still better if said in a small room than in the open parts (of the house). [Abu Dāwūd - Mishkāt]
15. Haḍrat 'Amr bin Shu'aib (Allāh be pleased with him) said on his father's authority that his grandfather reported Allāh's messenger as saying, "Command your children to observe prayer when they are seven years old and beat them for (not observing) it when they are ten years old".
[Mishkāt]

Passing in front of one saying prayer.

16. Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying "If one of you knew what he incurred by passing in front of his brother and interfering with his prayer, it would be better to stop a hundred years than to take a single step". [Mishkāt-Ibn Mājah]

Distinctive features of the prayer (salāt) of a man and a woman.

The manner of saying the prayer is the same for both man and woman. The distinctive features are maintained below:

1. While saying the takbīr-i-tahrīmah men should take out their hands from their cloak/shroud and raise their hands to the ears, unless there is any specific requirement like cold etc. to keep them covered. But women must invariably keep their hands inside and raise them to their shoulders without taking them out.
2. After Takbir-i-Tahrīmah, men should place their right hand on the left just below the navel while the women should do so on their breasts.
3. Men should hold the left wrist by a coupling of the little finger and thumb of the right hand spreading the remaining three fingers on the wrist. Women should not do like this, but should place the right palm on the left.
4. Men should perform the rukū perfectly by keeping their back steady in line with their head. Women should not do so. They should bow to the extent that their hands touch the knees.
5. In rukū', men should keep their hands upon their knees spreading the fingers a little.
6. In rukū', men should keep their elbows apart from the ribs, while the women keep the elbows close to the ribs.
7. In sajdah, men should keep his arms apart from his armpits and his belly apart from his thighs.
8. In sajdah, men should keep their elbows slightly raised from the ground and the women should spread them on the ground.
9. In sajdah, men should keep both their feet upright resting on the toes while the women should not do so.

10. In qādah, men should sit on their left foot and keep their right foot upright resting on the fingers. The women shoult sit on their left hip spreading out both the feet on the right side in such a way that the right side rests on the left and the right calf on the left calf.
11. Women should not, in any case, recite the Qurān loudly but should always do so in a low voice.

PRAYER GLORIFYING ALLĀH
Salātal-ul-Tasbih and other prayers

Hadrat 'Ābdullāh-ibn-'Abbās has related that the Messenger of Allāh told his uncle, al-Abbās son of 'Abdul Muttalib (Allāh be pleased with him): 'Abbās my uncle, shall I not give you, shall I not present you, shall I not tell you, shall I not produce in you ten things, by your doing which Allāh will forgive you your sin, first and last, old and new, involuntary and voluntary, small and great, secret and open? You should pray four rakahs reciting in each one sūrah al-Fatihah (I) and a sūrah and when you finish the recitation in the first rak'ah you should say fifteen times while standing سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ — Glory be to Allah, Praise be to Allāh. There is no God but Allah. Allah is most great.' Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should prostrate yourself and say it ten times, then raise your head and say it ten times. That is, seventy five times in a rak'ah. You should do that in four rakahs. If you can observe it once daily, do so, if not then once a week; if not then once in a month, if not then once in a year if not then once in your lifetime.

[Abū Dāwūd - Mishkāt]

Salātul-Istakharah: (Prāyer for seeking guidance)

1. Mas'la Whenever one intends to do something, one should take guidance from Allāh. Seeking guidance from Allāh is called 'istikhārāh'. This has been exhorted in a number of traditions. The Prophet has said that not seeking guidance from Allāh through 'istikhāra' is nothing but ill luck and wretchedness. So before taking a decision on a proposal for marriage or before setting out on a journey or undertaking any other important assignment, one should seek guidance

from Allāh through Salātul-Istikhārah.

[Raddul Muhtār]

2. Mas'la The manner of salātul-Istikhārah as appearing in a tradition reported by Hadrat Jābir (Allāh be pleased with him) is that when one intends to do some thing, he should say two rakāhs of nafl prayer and then say:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَا
اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَ
مَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ
فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ

'O Allāh, I ask Thy guidance by Thy knowledge. I ask Thee for power by Thy power, and I ask Thee out of Thy great abundance, for Thou art the One Who is aware of the unseen. O Allāh, if Thou knowest that this matter is for me regarding my religion, my livelihood, and my future well-being (or he said, "my affairs in this world and the next") ordain it for me and make it easy for me, then bless me in it. But if Thou knowest that this matter is bad for me regarding my livelihood, and my future well-being (or he said, "my affairs in this world and the next.") turn it away from me, turn me away from it, ordain good for me where-ever it is, then make me pleased with it." [Mishkāt]

When one utters the words this thing... he should contemplate of the matter about which guidance is sought. After that he should lie down in a state of purity on a neat and clean bed with his face towards the qiblah. Whatever comes firmly in his mind on waking up is the best course of action and should be adopted.

[Ad-durul Mukhtār]

3. Mas'la If nothing occurs to one's mind on the first day and the anxiety and undecisiveness continues, he should repeat it the next day and so on for a week. By the grace of Allāh, he will come to know the good or evil of the matter.

[Ad-durul Mukhtār]

4. Mas'la If one intends to go for hajj, which is farḍ, he should not resort to salātul-Istikhārah whether he should go or not. Instead he should seek guidance through Istik-hārah for the day on which he should set out on the journey

for hajj.

[Ad-durul-Mukhta] [Bukhāri]

Salātul-Hājah. (Prayer in times of necessity/want)

Hadrat 'Abdullāh bin Abū 'Aufā (Allāh be pleased with him) reported Allāh's messenger as saying: "If any one wants something from Allāh or from a human being (i.e. irrespective of the need being directly from Allāh without having any connection with man or apparently relating to a human being), he should perform ablution and do it well, then pray two rakāhs, then extol Allāh most high and invoke blessings on the Prophet, then say,

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِیْمُ الْكَرِیْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِیْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ اَسْئَلُكَ
مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِیْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِیْ ذَنْبًا
اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِیَ لَكَ رِضًا اِلَّا قَضَیْتَهَا یَا اَرْحَمَ الرّٰحِمِیْنَ

There is no god but Allāh, the Clement and Generous. Glory be to Allah, the Lord of the mighty throne. Praise be to Allāh, the Lord of the Universe. I ask Thee for words which will guarantee Thy mercy, actions which will make certain Thy forgiveness, a supply of every virtue and freedom from every offence. Do not leave me a sin which Thou dost not pardon, a care which Thou dost not remove, or a want that meets Thy pleasure which Thou dost not supply, O most merciful of the merciful ones". [Tirmizī - Ibn Mājah]

Hadrat Huzaifa (Allāh be pleased with him) said that when anything distressed the Prophet, he prayed.

[Abū Dāwūd]

Salātul-Kusūf. (Prayer at an eclipse)

Hadrat Abū Mūsa 'Ash'arī (Allāh be pleased with him) said: There was an eclipse of the sun, and the Prophet got up in trepidation fearing that the last hour had come. He then went to the mosque and prayed, standing, bowing and prostrating himself longer than I had ever seen him do. He then said, "These signs which Allāh sends do not come on account of anyone's death or on account of his birth, but Allah produces dread in his servants by means of them. So

from Allāh through Salātul-Istikhārah.

[Raddul Muhtār]

2. Mas'la The manner of salātul-Istikhārah as appearing in a tradition reported by Hadrat Jābir (Allāh be pleased with him) is that when one intends to do some thing, he should say two rakāhs of nafl prayer and then say:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَا
اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَ
مَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ
فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ

'O Allāh, I ask Thy guidance by Thy knowledge. I ask Thee for power by Thy power, and I ask Thee out of Thy great abundance, for Thou art the One Who is aware of the unseen. O Allāh, if Thou knowest that this matter is for me regarding my religion, my livelihood, and my future well-being (or he said, "my affairs in this world and the next") ordain it for me and make it easy for me, then bless me in it. But if Thou knowest that this matter is bad for me regarding my livelihood, and my future well-being (or he said, "my affairs in this world and the next.") turn it away from me, turn me away from it, ordain good for me where-ever it is, then make me pleased with it." [Mishkāt]

When one utters the words this thing... he should contemplate of the matter about which guidance is sought. After that he should lie down in a state of purity on a neat and clean bed with his face towards the qiblah. Whatever comes firmly in his mind on waking up is the best course of action and should be adopted.

[Ad-durul Mukhtār]

3. Mas'la If nothing occurs to one's mind on the first day and the anxiety and undecisiveness continues, he should repeat it the next day and so on for a week. By the grace of Allāh, he will come to know the good or evil of the matter.

[Ad-durul Mukhtār]

4. Mas'la If one intends to go for hajj, which is farḍ, he should not resort to salātul-Istikhārah whether he should go or not. Instead he should seek guidance through Istik-hārah for the day on which he should set out on the journey

for hajj.

[Ad-durul-Mukhta] [Bukhāri]

Salātul-Hājah. (Prayer in times of necessity/want)

Hadrat 'Abdullāh bin Abū 'Aufā (Allāh be pleased with him) reported Allāh's messenger as saying: "If any one wants something from Allāh or from a human being (i.e. irrespective of the need being directly from Allāh without having any connection with man or apparently relating to a human being), he should perform ablution and do it well, then pray two rakāhs, then extol Allāh most high and invoke blessings on the Prophet, then say,

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِیْمُ الْكَرِیْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِیْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ اَسْئَلُكَ
مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِیْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِیْ ذَنْبًا
اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِیَ لَكَ رِضًا اِلَّا قَضَیْتَهَا یَا اَرْحَمَ الرّٰحِمِیْنَ

There is no god but Allāh, the Clement and Generous. Glory be to Allah, the Lord of the mighty throne. Praise be to Allāh, the Lord of the Universe. I ask Thee for words which will guarantee Thy mercy, actions which will make certain Thy forgiveness, a supply of every virtue and freedom from every offence. Do not leave me a sin which Thou dost not pardon, a care which Thou dost not remove, or a want that meets Thy pleasure which Thou dost not supply, O most merciful of the merciful ones". [Tirmizī - Ibn Mājah]

Hadrat Huzaifa (Allāh be pleased with him) said that when anything distressed the Prophet, he prayed.

[Abū Dāwūd]

Salātul-Kusūf. (Prayer at an eclipse)

Hadrat Abū Mūsa 'Ash'arī (Allāh be pleased with him) said: There was an eclipse of the sun, and the Prophet got up in trepidation fearing that the last hour had come. He then went to the mosque and prayed, standing, bowing and prostrating himself longer than I had ever seen him do. He then said, "These signs which Allāh sends do not come on account of anyone's death or on account of his birth, but Allah produces dread in his servants by means of them. So

when you see anything of that nature, apply yourselves to making mention of Him, supplication of Him and asking pardon of Him."

[Bukhārī - Muslim]

Salātul-Istisqā: (Prayer in time of drought)

Hadrat 'Abdullāh bin Zaid has related that the Messenger of Allāh took the people out to the place of prayer and prayed for rain. He led them in two rakahs in the course of which he recited from the Qurān in a loud voice. He faced the qiblah making supplication, raised his hands and turned round his cloak when he faced qibla. [Bukhārī - Muslim]

TASBĪHĀT
Rememberance of Allāh

Hadrat Samura bin - Jundab has related that the messenger of Allāh said "The most excellent words are four: 1. سُبْحَانَ اللهِ Glory be to Allah 2. اَلْحَمْدُ لِلّٰهِ Praise be to Allah; 3. لَا اِلٰهَ اِلَّا اللهُ There is no God but Allah; and اَللهُ اَكْبَرُ - Allah is most great".

[Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, "Two expressions which are light on the tongue but heavy in the scale are dear to the Compassionate One: سُبْحَانَ اللهِ وَبِحَمْدِهٖ Glory be to Allah and I begin with praise of Him, سُبْحَانَ اللهِ الْعَظِيْمِ and Glory be to Allah, the incomparably great".

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Hadrat Juwairiya (Allāh be pleased with her) has related that the Prophet went out from her one morning at the time when he prayed the morning prayer while she was in her place of worship. He returned in the forenoon and found her sitting. He asked her if she was still in the same position as that in which he had left her, and when she replied that was so, he said, "Since leaving you I have three times said four phrases which, if weighed against all you have said today,

سُبْحَانَ اللهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَزِنَةَ عَرْشِهٖ

وَرِضَا نَفْسِهٖ وَمِدَادَ كَلِمَاتِهٖ

would prove to be heavier:- Glory be to Allah and I begin with Praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and the extent of His words". [Muslim]

Most Excellent *Zikr (Remembrance)*

(Hadrat) Jābir (Allāh be pleased with him) has related that the messenger of Allāh said that the most excellent way to make mention of Allah is to say لَا اِلٰهَ اِلَّا اللهُ There is no god but Allah. [Tirmizī - Ibn Mājah]

(Hadrat) Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying that if anyone says a hundred times in a day,

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"There is no god but Allāh alone who has no partner, to whom dominion belongs, to whom praise is due, who is omnipotent", he will have a reward equivalent to that for emancipating ten slaves, a hundred blessings recorded for him, a hundred evil deeds obliterated from him; it will be a protection for him from the devil all that day till evening, and no one will bring anything more excellent than he brings except a man who has done more than he has.

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[Mishkāt]

He said that Allāh's messenger offered to guide him to a word from under the Throne which was part of the treasure of paradise, it being "There is no might and power except in Allāh." He added that Allāh most high says "My servant has resigned and submitted himself to me."

[Mishkat]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said: Allāh has promised very great reward for anyone who after every prayer says:

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اَللّٰهُ اَكْبَرُ Allah is most great - 33 times; and last of all

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In another tradition reported in Sahīh Muslim, it is related that whoever remembers Allāh in these words his sins will be removed from him though they are like the foam of the sea.

[Muslim]

The messenger of Allāh (peace be on him) is reported to have said that whoever finds it difficult to keep awake at night (for prayer etc.), or does not spend in the cause of Allah due to stinginess or has no courage to participate in jihad for the cause of Allāh, should continually repeat. سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ 'Glory to Allāh and praise be to Him' because this remembrance is dearer to Allāh than spending a mountain of gold in the name of Allāh.

[Targhīb-o-Tarhīb]

According to a tradition, the messenger of Allāh while addressing the women said, "You make it a point not to miss the tasbīh (سُبْحَانَ اللّٰهِ - Glory be to Allāh) the taqdis (سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ - Glory be to the Lord, the Holy One) and tahlīl (لَا اِلٰهَ اِلَّا اللّٰهُ There is no God but Allāh) otherwise you will be deprived of the blessings from Allāh.

[Hisn-i-Hasīn]

ISMUL – ĀZAM

Hadrat Asmā' daughter of Yezīd (bin as-Sakan) (Allāh be pleased with her) has related that the messenger of Allāh said, "Allāh's greatest name is in these two ayāt,

1. وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ 'And your Allāh is one "Allāh; there is no God but He, the Compassionate, the Merciful, (Quran II/83) and the beginning of al-Imrān (Quran – III) 2. الٓمّٓ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ A.L.M., "Allah, there is no God but He, the Living, the Eternal".

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In various traditions, the following have been reported as Ismul Āzam.

1. يَا ذَا الْجَلَالِ وَالْاِكْرَامِ
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Hadrat Anas (Allāh be pleased with him) is reported to have said that when he was sitting with the Prophet in the mosque a man who was praying said, "O Allāh, I ask Thee by virtue of the fact that praise is due to Thee than whom there is no god, who showest favour and beneficence the Originator of the heavens and the earth,

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[Mishkāt]

Zikrullāh. (Remembring Allāh)

Hadrat Abū Huraira (Allāh be pleased with him) reported Allāh's messenger as stating that Allāh says, "I am present when Allāh thinks of me and I am with him when he remembers me. If he remembers me inwardly, I shall remember him inwardly, and if he remembers me among people I shall remember him among people who are better than they" (i.e. the angels). [Bukhāri - Muslim]

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Then Mūsā said, "O my Lord every one of Thy people say this'. And Allāh said, "O Mūsā, if the seven heavens and their inhabitants and the seven earths were put into one scale, and this expression, لَا اِلٰهَ اِلَّا اللّٰهُ - There is no God but Allah' into another, these words would exceed in weight"

[Ma'riful Hadīs]

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has related that Allāh's messenger was asked who would be most exalted in degree in Allāh's estimation on the day of resurrection, and replied, "The men and women who make frequent mention of Allāh'. [Tirmizī - Ibn Mājah]

Hadrat 'Abdullah bin Busr (Allāh be pleased with him) told of a man saying "O Messenger of Allāh, the ordinances of Islām are too many for me, so tell me some thing to which I may cling." He replied, "Your tongue will continue to be supple by making mention of Allāh".

[Tirmizī - Ibn Mājah]

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "If anyone sits in a place where he does not remember Allāh, deprivation will descend on him from Allāh, and if any one lies down in a place where he does not remember Allah, vengeance will descend on him from Allāh". [Abū Dāwūd – Ma'riful Hadis]

Hadrat Mu'āz bin Jabal said, "A man does nothing more calculated to rescue him from Allāh's punishment than making mention of Allāh". [Mishkāt]

It occurs in a tradition that the Messenger of Allāh said, "I swear by Allāh that there are such men in the world who remember Allāh (instead of sleeping) even when they be in soft and comfortable beds; Allāh will admit them in the highest measure of Paradise. (In other words, one should not take it that unless one abandons all comforts, the remembrance of Allāh will not be of any avail).

[Hisn-e-Haseen - Ibn hibbān]

Every good deed is remembrance of Allah.

Hadrat Sa'īd bin Jubair (May Allāh bless him), an acknowledged commentator of the Qurān and Hadis, has said: 'Zikrullāh - Remembrance of Allāh - is not confined to tasbīh, tahlīl and oral zikr, but every deed done in obedience to

Allah's command is also zikrullāh, provided the intention is obedience.

Similar is the case with all worldly occupations, if they are done within the frame work of shariah, and the prescribed limits are not transgressed. In such a case, all such occupations which are apparently worldly occupations will fall within zikrullāh. [Azkār-i-Nuwawī]

Hadrat 'Āisha (Allāh be pleased with her) has said, 'The Prophet used to remember Allāh in all circumstances and conditions. Sometimes I complete my rememberances of Allāh while lying in my bed. [Azkār-e-Nuwawi]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the houses in which Allāh is remembered look like twinkling stars to heavenly people.

The greatness and excellence of the Glorious Qurān.

The messenger of Allāh is reported to have said, 'Any one who has nothing of the Qurān in his heart, is like an abandoned house.' [Mishkāt]

Note: This stresses the need of having a portion of the Qurān in one's heart as a "must".

The Prophet has said whoever lends his ear attentively to hear even one ayāh of the Qurān Allāh records a good deed which is ever increasing and the increase is limitless. If anyone recites an ayāh it will turn into a light for him on the Day of Judgement and will be more excellent than the good deed mentioned above. [Musnad Ahmed]

Note: Allāh is most great. How magnificent the Qurān is! So if one, until he learns to read it, listens to anyone reading it will get an abundant reward.

[Hayātul Muslimīn]

Tilāwah (Recitation).

'Abdullāh bin 'Amr reported Allāh's messenger as saying, "The one who was devoted to the Qurān, will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last ayāh he recites". [Mishkāt]

Note: This means that so long as one recites the Qurān he continues to ascend higher and higher.

Hadrat 'Usmān (Allāh be pleased with him) has related that the messenger of Allāh said, "The best among you is he who learns and teaches the Qurān. [Mishkāt]

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has related that the messenger of Allāh said, "Allāh who is blessed and exalted says, "To whom who is so occupied with the Qurān as to neglect making mention of me and making request of me, I will give the most excellent things I give to those who ask". The superiority of Allāh's words over all other words is like Allāh's superiority over his creation". [Mishkāt]

Hadrat 'Abīda al-Mulaikī (Allāh be pleased with him) has related that the Messenger of Allāh said, "Do not make the Qurān a pillow (warning against laziness) but recite it as it deserves to be recited during the night and the day. Recite it aloud, chant it, and consider its contents, perhaps you may prosper; but do not seek to get reward for it in this world, for it provides rewards (in the next world).

[Mishkāt]

Hadrat 'Āisha (Allāh be pleased with her) has related that the Prophet said, "One who is proficient in the Qurān (i.e., he has memorized it or is able to recite it lucidly) is associated with the noble, upright recording angels, and he who faulters when reciting the Qurān and finds it difficult for him will have a double reward (one for recitation and the other for the hard labour). [Mishkat]

Hadrat 'Abdullāh bin Masūd (Allāh be pleased with him) has related that the messenger of Allāh said, "If anyone recites a letter of the Qurān, he will be credited with a good deed, and a good deed gets a tenfold reward. (Clarifying it he said) I do not say (i.e. I do not mean) that الم is a letter but alif is a letter, Lam is a letter and mim is a letter" (In this was one who recited الم will get reward for thirty good deeds). [Mishkāt]

Dua (supplication) at the time of completing the recitation of the Quran receives an answer.

It is reported in traditions that special mercy of Allāh descends at the time when one completes the recitation of the Quran.

Mujāhid, an acknowledged commentator of the Quran

has stated that it was usual with the companions of the prophet (Allāh be pleased with them) that on completing the recitation of the Quran, they would sit together and pray and used to say that at this moment special mercy of Allāh descends.

It has been related by Hadrat Hasan that when he completed the recitation of the Quran, he would collect his family members and pray. [Azkār-i-Nuwawī]

In a tradition, it has been reported from the messenger of Allāh that one who recites even twenty ayāt during day and night he will not be included among the negligents. [Azkār-i-Nuwawī]

Sūratul-Fātihah

Hadrat Abū Hurairah has related that when Allāh's messenger once asked Ubayy bin Ka'b how he recited in the course of the prayer and he recited Ummul Qurān (Sūratul-Fātehah), he said, "By Him in whose hand my soul is, nothing like it has been sent down in the Torah, the Injīl, the Zabūr or the Qurān and it is seven of the of repeated ayāt and the mighty Qurān which I have been given." [Mishkāt]

Hadrat Ibn 'Abbas (Allāh be pleased with him) has related that while Gibril was sitting with the Prophet he heard a cracking sound above him, and after raising his head said, "This is a gate opened in heaven today which has never been opened before". Then when an angel descended through it he said, "This is an angel come down to earth who has never come down before". He gave a salutation and said "Rejoice in two lights brought to you which have not been brought to any prophet before you: Fātihatul-kitāb and the last ayāt of sūrah al-Baqara (II). You will not recite a phrase of them without being given the blessing it contains."

[Mishkāt]

Sūratul-Baqarah (II) and suratul-Āli-'Imrān (III)

Hadrat Abū Umama (Allāh be pleased with him) has related that he heard Allāh's messenger say, 'Recite the Qurān, for on the day of resurrection, it will come as an intercessor for those who recite it. Recite the two shining ones, sūrah al-Baqara and Surah Āli-'Imrān for on the day of resurrection they will come as two clouds or two shades or two flocks

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of birds in ranks pleading for those who recite them. Recite Sūrah al-Baqara, for using it produces blessing and abandoning it produces regret and the slothful are unable to recite it." [Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allāh's messenger said, "Do not make your houses graveyards. The devil flies from the house in which Surah al-Baqara is recited. (This means that just as zikr and recitation of the Qurān is forbidden in a graveyard and the atmosphere of the graveyard is devoid of the blessings of zikr and recitation of the Qurān; your houses should not be made like this, but you should remember Allah and recite the Qurān in your houses. [Mishkāt]

Sūrat ul-kahf (XVIII).

Hadrat Abū Sa'id al-Khudrī reported the Prophet as saying, "If anyone recites Sūrah al-Kahf on Friday, light will shine brightly on him till the next Friday. [Mishkāt]

Sūra - Yasīn (XXXVI).

Hadrat Ma'qil bin Yasār al-Muznī (Allāh be pleased with him) has related that the Prophet said, "If anyone recites Yāsīn out of desire for Allāh's favour, his past sins will be forgiven him; so recite it over those of you who are dying." [Mishkāt]

Sūratul-Wāqi'ah (LVI).

Hadrat 'Abdullāh bin Masūd (Allāh be pleased with him) has related that the Prophet said, "He who recites sūrah al-Waqiah every night will never be afflicted by want". Ibn-Masūd used to impress upon his daughters to recite it every night. [Mishkāt]

Sūratul-Mulk - (LXVII).

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, "A sūrah in the Qurān containing thirty Āyāt intercepted for a man till his sins were forgiven. It was, تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

"Blessed is He in whose hand is the kingdom" (Sūratul Mulk).

[Mishkat]

Sūratus Sajdah - (Alif - Lām - Mīm-Tanzīl) (XXXII).

Hadrat Jābir (Allāh be pleased with him) has reported that it was the Prophet's custom not to go to sleep till he had recited الٓمٓ تَنزِيلُ "Alif-Lām-Mīm Tanzīl and تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ "Blessed is He in whose hand is the kingdom." [Surahs XXXII and LXVII]

[Mishkāt]

Sūratul- Takāsur (CII).

Hadrat 'Abdullah -bin 'Umar (Allāh be pleased with him) has related that the messenger of Allāh said, "Can one of you not recite a thousand verses daily?" Then when he was asked who could recite a thousand verses daily he replied, "Can one of you not recite أَلْهَاكُمُ التَّكَاثُرُ Rivalry has distracted you?" (CII). [Mishkat]

Sūratul Ikhlās (CXII).

Hadrat Abū Dardā (Allāh be pleased with him) reported Allāh's messenger as saying, "Is any of you incapable of reciting a third of the Qurān in a night.?" On being asked how they could do so he replied. " قُلْ هُوَ اللَّهُ أَحَدٌ 'Say, He is Allāh One' (Sūratul-Ikhlās) is equivalent to a third of the Qurān". [Mishkāt]

Hadrat Anas bin Mālik (Allāh be pleased with him) reported the messenger of Allāh as saying, "If anyone who is about to sleep on his bed lies on the right side, then says قُلْ هُوَ اللَّهُ أَحَدٌ 'Say, He is Allāh, One' a hundred times, the Lord will say to him on the day of resurrection 'My servant, enter paradise to your right.'." [Mishkāt]

Mu'awizatān. (Sūrahs CXIII & CXIV).

Hadrat 'Uqba bin 'Āmir (Allāh be pleased with him) has related that the messenger of Allāh said, "What wonderful ayāt have been sent down tonight! The like of them has

never been seen. They are, قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ 'Say, I seek refuge in the Lord of the dawn and قُلْ اَعُوْذُ بِرَبِّ النَّاسِ say I say I seek refuge in the Lord of men'." (Sūrah an-Nās and al-Falaq - CXIV - CXIII).

[Mishkāt]

Hadrat 'Āisha (Allāh be pleased with her) has related that every night when the Prophet went to his bed, he joined his hands and breathed into them, reciting into them. قُلْ هُوَ اللّٰهُ اَحَدٌ 'Say, He is Allah, One'; [Sūratul Ikhlās - CXII) قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ 'Say, I seek refuge in the Lord of the dawn: (Sūratul Falaq - CXIII) and قُلْ اَعُوْذُ بِرَبِّ النَّاسِ say, I seek refuge in the Lord of men CXIV) Then he would wipe as much of his body as he could with his hands, beginning with head, his face and the front of his his body doing that three times.

[Mishkāt]

Āyatul Kursī - Throne Verse.

Hadrat Ubayy bin Ka'b (Allāh be pleased with him) is reported to have said: Allāh's messenger asked, "Abul Munzir do you know which ayāh of Allāh's book that you have is greatest?" I replied, "Allāh and His messenger knew best." He repeated his question and I said, اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ "Allāh, there is no god but He, the Living, the Eternal." There upon he struck me on the breast and said, "My knowledge be pleasant for you, Abul Munzir."

[Mishkāt]

THE LAST ĀYĀT OF SŪRATUL-BAQARA

Hadrat Aifā' Bin 'Abd al-Kilāi (Allāh be pleased with him) is reported to have told of a man who asked Allāh's messenger which sūrah of the Qurān was greatest and was told that it is قُلْ هُوَ اللّٰهُ اَحَدٌ (Say, He is Allāh, One. - Sūratul Ikhlas – CXII). He asked which ayāh of the Qufān was greatest and was told that it is āyatual-kursī – Throne verse – 255/II

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

(Allāh, there is no god but He, the Living, the Eternal.") He asked Allāh's messenger which ayāh he would like to bring good to him and his people and he told, "The end of sūratul-Baqra (II) (Āyāt 285 and 286) for it is one of the treasures of

Allāh's mercy from under His Throne which He gave to His People, and there is no good in this world and the next which it does not include." [Mishkāt]

THE LAST ĀYĀT OF SŪRAH ĀLE-IMRĀN (III)

Hadrat Usmān bin Affān (Allāh be pleased with him) has related that if any one recites the end of Ale-Imrān (III) on a night, the reward for a night spent, in prayer will be recorded for him."

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۔ لَا تُخْلِفُ الْمِيْعَادَ

from āyah 190 to 194.

THE LAST THREE ĀYĀT OF SŪRATUL-HASHR (LIX)

Hadrat Maqil-bin Yasār (Allāh be pleased with him) has related that the Prophet said, "If any one says three times in the morning,

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِيْمُ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ

الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى

يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

(I seek refuge in Allāh, the Hearer, and Knower, from the accursed devil), and recites three āyāt (22,23 and 24) at the end of Sūratul Hashar (LIX) Allāh will put in charge of him seventy thousand angels who will invoke blessings on him till the evening, and if he dies that day, he will die as a martyr. If any one says them in the evening, he will be in that rank."

[Mishkāt]

AN ĀYAH FROM SŪRATUL-TALĀQ (LXV)

Hadrat Abū Zarr (Allāh be pleased with him) has related that the messenger of Allāh said: "I know of an āyāh that people act upon it, they will have all that they need and that āyāh is:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ (سورہ طلاق)

('And whosoever keepeth his duty to Allāh, Allāh will appoint a way out for him, and will provide for him from (a quarter) where he hath no expectation.)

[LXV – 2 and 3]
[Mishkāt]

DUĀ – (SUPPLICATION)

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said that Allāh says, "I am present when my servant thinks of me and I am with him when he remembers me." [Mishkāt]

Hadrat An-Numān bin Bashir reported Allāh's messenger as saying, "supplication is worship." He then recited,

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ

(And your Lord said, "If you call on me, I will answer you." (40/60) [Mishkāt]

THE MANNER OF DUĀ (SUPPLICATION)

Hadrat Ibn Abbās (Allāh be pleased with him) has related that the messenger of Allāh said, "When you make request of Allāh, dō so with the palms of your hands and not the backs upward, and when you have finished, wipe your faces with them." [Mishkāt]

Hadrat Ubayy bin Kab (Allāh be pleased with him) is reported to have said that when Allāh's messenger mentioned any one for whom he made supplication, be began with himself.

[Mishkāt]

Hadrat Fudala bin 'Ubaid (Allah be pleased wth him) said that while Allāh's messenger was sitting, a man entered and prayed, saying, "O Allāh, forgive me and show mercy to me." Allāh's messenger said, "You who are praying are in a hurry. When you sit, you should worthily extol Allāh's praises, invoke a blessing on me, and then make your supplication."
[Mishkāt]

RAISING HANDS IN DUĀ (SUPPLICATION)

Hadrat 'Ikrima (Allāh be pleased with him) said that he heard Hadrat 'Āisha (Allāh be pleased with her) as saying

that she saw that the messenger of Allāh used to raise his hands in supplication and said (O Allāh) I am a human being. Do not call me to account. If I have harassed any believer or spoken ill of him, then do not call me to account for it also."
[Al Adabul Mufrid]

AMĪN

Hadrat Abū Zubair an-Numairī (Allāh be pleased with him) has reported: "One night we went out with Allāh's messenger and came upon a man who was making supplication with persistence and humility. The messenger of Allāh paused for a while and lent his ears to his persistant supplication and humility. Then he told us "He will have done something which guarantees (Paradise for him) if he puts a seal to it." One of us asked what he should use for a seal, and he replied, Āmīn. (i.e., at the end of the prayer Āmīn should be said).

DUĀ (SUPPLICATION) FOR SECURITY

Hadrat Ibn 'Umar (Allāh be pleased with him) reported Allāh's messenger was saying, "If the gate of supplication is opened for any one of you, the gates of mercy will be opened for him, and Allāh is not asked for any thing He likes so much as to be asked for security."

[Tirmizi-Hisn-i-Hasin]

DUĀ (SUPPLICATION) TO PUT OFF EVIL

Hadrat Ibn 'Umar (Allāh be pleased with him) reported Allāh's messenger as saying, supplication is beneficial regarding things which have happened and things which have not happened, so devote yourselves to supplication, servants of Allāh."
[Mishkāt]

Hadrat Salmān al-Fārisī reported Allāh's messenger as saying "Nothing but supplication averts the decree, and nothing but righteousness increases life." [Mishkāt]

DUĀ (SUPPLICATION WITH CONFIDENCE)

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said, "When you make a supplication to Allāh make it with confidence that he will answer you. And

('And whosoever keepeth his duty to Allāh, Allāh will appoint a way out for him, and will provide for him from (a quarter) where he hath no expectation.)

[LXV – 2 and 3]
[Mishkāt]

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(And your Lord said, "If you call on me, I will answer you." (40/60) [Mishkāt]

THE MANNER OF DUĀ (SUPPLICATION)

Hadrat Ibn Abbās (Allāh be pleased with him) has related that the messenger of Allāh said, "When you make request of Allāh, dō so with the palms of your hands and not the backs upward, and when you have finished, wipe your faces with them." [Mishkāt]

Hadrat Ubayy bin Kab (Allāh be pleased with him) is reported to have said that when Allāh's messenger mentioned any one for whom he made supplication, be began with himself.

[Mishkāt]

Hadrat Fudala bin 'Ubaid (Allah be pleased wth him) said that while Allāh's messenger was sitting, a man entered and prayed, saying, "O Allāh, forgive me and show mercy to me." Allāh's messenger said, "You who are praying are in a hurry. When you sit, you should worthily extol Allāh's praises, invoke a blessing on me, and then make your supplication."
[Mishkāt]

RAISING HANDS IN DUĀ (SUPPLICATION)

Hadrat 'Ikrima (Allāh be pleased with him) said that he heard Hadrat 'Āisha (Allāh be pleased with her) as saying

that she saw that the messenger of Allāh used to raise his hands in supplication and said (O Allāh) I am a human being. Do not call me to account. If I have harassed any believer or spoken ill of him, then do not call me to account for it also."
[Al Adabul Mufrid]

AMĪN

Hadrat Abū Zubair an-Numairī (Allāh be pleased with him) has reported: "One night we went out with Allāh's messenger and came upon a man who was making supplication with persistence and humility. The messenger of Allāh paused for a while and lent his ears to his persistant supplication and humility. Then he told us "He will have done something which guarantees (Paradise for him) if he puts a seal to it." One of us asked what he should use for a seal, and he replied, Āmīn. (i.e., at the end of the prayer Āmīn should be said).

DUĀ (SUPPLICATION) FOR SECURITY

Hadrat Ibn 'Umar (Allāh be pleased with him) reported Allāh's messenger was saying, "If the gate of supplication is opened for any one of you, the gates of mercy will be opened for him, and Allāh is not asked for any thing He likes so much as to be asked for security."

[Tirmizi-Hisn-i-Hasin]

DUĀ (SUPPLICATION) TO PUT OFF EVIL

Hadrat Ibn 'Umar (Allāh be pleased with him) reported Allāh's messenger as saying, supplication is beneficial regarding things which have happened and things which have not happened, so devote yourselves to supplication, servants of Allāh."
[Mishkāt]

Hadrat Salmān al-Fārisī reported Allāh's messenger as saying "Nothing but supplication averts the decree, and nothing but righteousness increases life." [Mishkāt]

DUĀ (SUPPLICATION WITH CONFIDENCE)

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said, "When you make a supplication to Allāh make it with confidence that he will answer you. And

remember that Allāh will not answer the supplication of one who (at the time of prayer) is occupied elsewhere and is heedless of Allāh."

[Tirmizī]

HASTINESS IN DUĀ (SUPPLICATION)

Hadrat Abū Hurairah (Allāh be pleased with him) has recalled that the Prophet said: "A servant is granted an answer provided he does not ask for anything sinful or for breaking ties of relationship, and provided he does not demand an answer quickly." On being asked what demanding an answer quickly meant, Allāh's messenger replied, "It is when he says he has prayed and prayed and does not think he will be answered, so he grows weary in such circumstances and gives up supplication." [Mishkāt]

POSITIVENESS IN DUĀ (SUPPLICATION)

Hadrat Abū Hurairah (Allāh be pleased with him), has related that the Prophet said, "When one of you makes a supplication, he must not say, "O Allāh, forgive me if Thou wilt, show mercy to me if Thou wilt, but must make his request definite, for He does what He wills and there is no one to impose compulsion on Him.' [Bukhārī]

DUĀ (SUPPLICATION) FOR DEATH FORBIDDEN

Hadrat Anas (Allāh be pleased with him) has related that the Prophet said, "Do not wish for death and do not ask for it in supplication. If one of you is absolutely hard put to it (and if for some reason life has become a hardship for him) then he should pray "O Allāh! grant me life as long as Thou knowest life to be best for me, and take me when Thou knowest death to be best for me."

[Sunan Nasāī – Mariful Hadis]

DUĀ (SUPPLICATION) IN SAJDAH

The Prophet is reported to have said, "While in Sajdah, a servant of Allāh is nearest to Him. So make persistant supplications during sajdah."

THANKS GIVING ON A DUĀ BEING ANSWERED

It appears in a tradition that the Prophet said, what prevents one from saying:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِعِزَّتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ (حصن حصین، حاکم، ابن سنی)

(Praise be to Allāh that good works have ended by His power and glory)

When he finds that his supplication has been answered, e.g., when one has been cured of his illness, or has come back safe and sound from his journey.

[Hisn-i-Hasin-Hakim]

ADIYAH (SUPPLICATION)

The Prophet has said: There is no supplication of a believer about which Allāh does not indicate whether He has accepted it in this world or whether he has kept it over for the next. At that stage, the believing servant of Allāh would wish how nice it would have been if none of his supplications had received an answer in this world. As such a believing servant of Allāh ought to keep on making supplications in all circumstances.

[Hākim]

The Prophet has said: There are two things that are never repaired by Allāh; one is a supplication made at the time of a call to prayer (azān) and the other a duā made at the time of Jihād (forming battle arrays). [Abū Dāwūd]

The Prophet said: A dua made between azān (call to prayer) and iqāmah is never refused. The Companions asked: what should we pray for in this interval? The Prophet replied:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْاٰخِرَةِ۔

'O Allāh, I ask Thy forgiveness and thy comfort in this world and in the Hereafter.'

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said: There are three supplications in particular that are undoubtedly answered:

(1) The dúā made by parents for their children,
(2) The dúā made by a traveller and a stranger, and
(3) the dúā made by one who has been wronged.

[Tirmizī – Mariful Hadis]

Hadrat Abdullāh Ibn-Abbās (Allāh be pleased with him)

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[Hisn-i-Hasin-Hakim]

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(1) The dúā made by parents for their children,
(2) The dúā made by a traveller and a stranger, and
(3) the dúā made by one who has been wronged.

[Tirmizī – Mariful Hadis]

Hagrat Abdullāh Ibn-Abbās (Allāh be pleased with him)

has related that the Prophet said: Five supplications receive an answer: (1) that of one who is wronged till help comes, (2) that of a pilgrim till he returns home, (3) that of one engaged in jihād till he stops, (4) that of a sick person till he recovers, and (5) that of some one for an absent brother.

Then he added, "The one of those which gets the quickest answer is that for an absent brother." [Mishkāt]

DÚĀ (SUPPLICATION) FOR AN ABSENT BROTHER

Hadrat Abū Dardā reported Allah's messenger as saying, 'A Muslim's supplication for an absent brother receives an answer. An angel is stationed at his head and as often as he makes supplication that his brother may be given what is good the angel who is put in charge of him says Āmīn and may you receive the like."

[Muslim — Mishkāt]

DÚĀ (SUPPLICATION) FOR ELDERS

Hadrat Umar bin al-Khattāb said: I asked the Prophet's permission for an 'Umrah and he gave me the permission, saying, 'Include me in your supplication, little brother and do not forget me.' Then he said a word to me for which I would not be willing to take the world in exchange.

[Mishkāt]

A FEW ADIYAH (SUPPLICATIONS) OF THE PROPHET

In the Sahīh Muslim, it has been related on the authority of Hadrat Abū Said, al-Khudrī (Allāh be pleased with him) that Jibrīl visited the Prophet one day and asked: 'O Mohammad, Are you having any pain?' The Prophet replied in the affirmative. Thereupon Hadrat Gibrīl blew on him the following incantation:

بِاسْمِ اللهِ اَرْقِيْكَ مِنْ كُلِّ دَاءٍ يُؤْذِيْكَ مِنْ شَرِّ

كُلِّ نَفْسٍ اَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيْكَ بِاسْمِ اللهِ اَرْقِيْكَ

I blow on thee in the name of Allāh against every ailment that affilcts thee against the evil of every one and every jealous eye. May Allah cure thee. I blow on thee in the name of Allāh.

[Zādul Ma'ad]

VARIOUS ADIYAH (SUPPLICATION)

Hadrat Abū Hurairah has reported that when the Prophet was grief stricken, he would raise his head towards the sky and say سُبْحَانَ اللهِ الْعَظِيْمِ "Glory be to my Lord, the exalted,' and after praying persistantly would say يَا حَيُّ يَا قَيُّوْمُ 'O Living, O Ever existing." [Zādul Ma'ād]

Hadrat Anas (Allāh be pleased with him) has reported that whenever the Prophet had any anxiety, his prayer used to be:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

(O Living, O Ever existing, I seek Thy assistance)

[Zādul-Ma'ād]

The Prophet used to tell (other) to stick to,

اَلِحُّوْا بِيَا ذَا الْجَلَالِ وَالْاِكْرَامِ

(O Lord of Majesty and Glory) (i.e., use this phrase to make plaint to Allāh and pray for His help). [Tirmizī]

Hadrat Alī (Allāh be pleased with him) has stated: When fighting the unbelievers in the Battle of Badr I came to the Prophet, I saw him in the state of Sajdah repeating يَا حَيُّ يَا قَيُّوْمُ 'O Ever Living One — Ever Existing One' .I went away and became busy in fighting. Later when I happened to come to him again, I found him still in sajdah repeating, يَا حَيُّ يَا قَيُّوْمُ 'O Ever Living One -- Ever Existing One', till Allāh gave him the good tidings of victory.

[Nasāi — Hākim — Hisne-Haseen]

* Whenever the Prophet was in extreme anxiety about anything he would spread his shroud on the ground, stand on it and raise his hands in prayer to such an extent that the whiteness under his armpits was visible.
* When he finished his dúā, he wiped his face with his hands.
* He would repeat the words of dúā and istighfār (praying for pardon) three times.
* He would never use rhyme or cadence in dúā for he considered their use as improper (on such occasions).
* Whenever he rose to leave a gathering, he would say:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Glory be to thee and so be Praise, O Allāh, ! bear witness that there is no Allāh save Thee and I seek Thy pardon, and turn to Thee.

* Whenever the Prophet was happy about some thing he would say·

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

Praise be to Allāh by whose Grace good things reach their zenith.

* Whenever he was in disgust about anything he would say:

اَلْحَمْدُ لِلّٰهِ عَلٰی کُلِّ حَالٍ (حاکم)

"Praise be to Allāh in all circumstances.'

* When he took any one's lead while walking about. he would say before separating:

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

'O Allāh, our Lord give us good in this world and in the Hereafter and guard us from the fire.'

* On repaying somebody's debt he would say:

بَارَكَ اللّٰهُ فِیْ اَهْلِكَ وَمَالِكَ اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ

'May Allāh bless thee in thy family and thy belongings.' The Best reward for a debt is appreciation and repayment in time.

* When any one visited him wearing clothes, he would appreciate it saying:

حَسَنَةٌ حَسَنَةٌ

'Very nice, very nice,' and then say;
'wear it out, wear it out'

* When anybody brought to him as a present any fruit in the beginning of its season, he would touch it first with his eyes and then his lips and say,

اَللّٰهُمَّ كَمَا اَرَیْتَنَا اَوَّلَهٗ فَاَرِنَا اٰخِرَهٗ

"O Allāh! show us the end of it as thou has shown us its beginning. Then he would give it to the children who were about him at that time.

[Ibn as-Sunnī]

When bidding farewell to the army he would say:

اَسْتَوْدِعُ اللّٰهَ دِیْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِیْمَ اَعْمَالِكُمْ (ابوداؤد)

'I entrust to Allāh your religion and things of which you are guardians and your deeds.

* Whenever he put on new clothes he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانَا هٰذَا

(Praise be to Allah who has given us this to wear or any other phrase and say two rakʿahs in thanksgiving. He would give away the old clothes to any destitute person .

[Ibn-Asākar]

* Whenever he was at home with some body he would pray for the host in the following words:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِیْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ (صحیح مسلم، معارف الحدیث)

O Allāh! Bless them in what Thou has provided them and forgive them and have mercy on them. [Muslim]

* Whenever he intended to leave a meeting where he had some discussion, he would say istighfār ten to fifteen times.

[Ibn-as sunnī]

According to one version this istighfār was:

اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الْحَیَّ الْقَیُّوْمَ وَاَتُوْبُ اِلَیْهِ

(I seek forgiveness of Allāh, other than whom there is no Allāh, who is Alive, Ever-Existing and I turn towards Him).

* Whenever he was in distress, he would pray. This action brings about visible and invisible benefits, both worldly and heavenly and the anxiety is relieved. [Abū Dāwūd]

* Whenever he visited a sick person he would say:

لَا بَاْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ تَعَالٰی

'Do not be afraid. If Allāh pleases, this would be an atonement for the sins. [Tirmizī — Mariful Quran]

A FEW ADĪYA (SUPPLICATIONS) TAUGHT BY THE PROPHET

DUĀ (SUPPLICATION) AT DAWN

Hadrat Abū hurairah (Allah be pleased with him) has related that every night when one third of it remains, Allāh descend the lowest heaven and says: I will answer anyone who calls me; I will bestow unto anyone who asks me; I will pardon anyone who seeks my pardon and forgiveness". [Al-Adabul Mufid]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said, "Religion is simple but if anyone tries to excel in it by Sheer rigidity (and over activity) it will repel him. So be straightforward, remain close to it and hear tidings. Utilize a part of the morning and evening as also the later part of the night. [Zikrullāh]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying that if anyone sits in an assembly where there is much clamour and says before getting up to leave,

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ،

Glory be to Thee, O Allāh and I begin with praise of Thee; I testify that there is no god but Thou; I ask Thy pardon and turn to Thee in repentance, he will be forgiven for what took place in that assembly where he was. [Tirmizī - Ma'riful Hadīs]

Hadrat Abū Sa'id al-Khudrī (Allāh be pleased with him) reported Allāh's messenger as saying that if anyone says three times while going to bed,

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ح

(I ask the forgiveness of Allāh other than when there is no god, the Living, the Eternal, and I turn in repentance to Him") Allāh will forgive him his sins even if they are like the foam of the sea, or in number like the sand which is accumulated, or as many as the leaves of the trees, or as numerous as the days of this world.

[Tirmizī - Ma'riful Hadīs]

DU'Ā (SUPPLICATION) FOR SLEEPLESSNESS

Hadrat Buraidah (Allāh be pleased with him) has related that (Hadrat) Khālid bin al-Walīd complained to Allāh's messenger that he was afflicted by sleeplessness at night, and Allāh's prophet told him to say when he went to his bed,

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ
وَمَا اَضْلَلْنَ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِّنْهُمْ اَوْ يَبْغِيَ عَلَيَّ عَزَّ جَارُكَ وَجَلَّ
ثَنَاؤُكَ وَلَآ اِلٰهَ غَيْرُكَ لَآ اِلٰهَ اِلَّآ اَنْتَ ،

(O Allāh, Lord of the seven heavens and what they overshadow, Lord of the earths and what they carry, Lord of the devils and what they lead astray, be a Protector to me from the evil of Thy entire creation lest any of them should do evil or act wrongfully to me. Strong is Thy protection and Glorious is Thy praise. There is no god other than Thee. There is no god but Thee"). [Tirmizi]

DU'A (SUPPLICATION) IN ANXIETY

Hadrat Ibn Mas'ūd (Allāh be pleased with him) reported Allāh's messenger as saying that if anyone is afflicted by much care he should say,

اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ
حُكْمُكَ عَدْلٌ فِيَّ قَضَآؤُكَ اَسْئَلُكَ بِكُلِّ اِسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِيْ كِتَابِكَ
اَوِ اسْتَاْثَرْتَ بِهٖ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِيْ وَجَلَاءَ هَمِّيْ وَغَمِّيْ

O Allāh, I am Thy servant, the son of Thy servant, the son of Thy handmaid, and at Thy disposal; my forelock is in Thy hand; Thy judgement is effective regarding me; just concerning me is Thy decree; I ask Thee by every name Thou hast by which Thou has called Thyself, or sent down in Thy Book, or taught any of Thy creatures, or kept to Thyself in the invisible place of the unseen, to make the Qurān the spring of my heart and the means of clearing away my care and grief.-He declared that no one had ever said it without Allāh removing his grief and giving him joy

instead of it.

[Mishkāt]

DU'Ā (SUPPLICATION) FOR CARES AND DEBTS

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has related that one day, the Prophet came to the mosque and saw Abū Umāma, one of the Ansārs sitting there. The Prophet asked Abū Umāma as to why was he sitting in the mosque at that time. Abū Umāma replied that he was entangled in cares and doubts. He replied, "Shall I not teach you the words, by which when you say them, Allāh will remove your cares and settle your debt?" Abū Umāma expressed a desire to hear them and he told him to say morning and evening,

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ
الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ؕ

O Allāh, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness; I seek refuge in Thee from niggardliness and cowardice; I seek refuge in Thee from being overcome by debt and being put in subjection by men". Abū Umāma said that when he did that for some days, Allāh removed his cares and settled his debt. [Mishkāt - Hisn-i-Haseen]

Hadrat Abū Dardā (Allāh be pleased with him) has related that some one came to him and told him that his house had caught fire. Hadrat Abū Dardā (carelessly) replied, "Not at all! Allāh will never allow that to happen. I have heard the Prophet say: Whoever says these words in the morning, no distress will touch him till the evening. And whoever says them in the evening no trouble will come to him till the next morning." (In some traditions it appears that no harm will come to his own persons, to his family and to his belongings) I have said these words this morning. How can then my house catch fire? Thereafter he asked people to accompany him and see the house for themselves. When they reached his house, they saw while all the houses around the house of Abū Dardā had been burnt, his house was safe although it was in the centre.
These words are:

O Allāh! Thou art my Lord, There is no God save Thou. I have my trust in Thee and Thou art the Lord of the Throne of Glory Supreme. What Thou willst, becomes and what Thou dost not will, does not. There is no power or might except with Allāh, the Exalted, the Supreme in Glory. Allāh has encompassed every thing in His knowledge.

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَآ اِلٰهَ اِلَّا اَنْتَ ؕ عَلَيْكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ مَا شَآءَ
اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى
كُلِّ شَیْءٍ قَدِيْرٌ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ؕ

DU'Ā IN DISTRESS AND GRIEF

In Masnad there is a tradition to the effect that the Prophet said: In case someone becomes afflicted with some trouble, he should pray like this:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِیْ فِیْ مُصِيْبَتِیْ وَاخْلُفْ لِیْ خَيْرًا مِّنْهَا (زاد المعاد)

Undoubtedly we belong to Allah and to Him we shall return. O Allāh, make good to me for this calamity and give me something better in return. [Zā'dul Ma'ād]

In Sahihain, it is related on the authority of Hadrat Ibn 'Abbās that when in anguish, the Prophet used to pray as follows:-

لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ ؕ لَآ اِلٰهَ اِلَّا اللّٰهُ
رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ (زاد المعاد)

There is no god except Allāh who is Supreme and Forbearing. There is no god except Allāh, who is the Lord of the Exalted Throne. There is no god except Allāh, who is the Lord of seven heavens and the earth and the Lord of the Throne of Grace. [Zādul Ma'ād]

When anyone feels incompetence to fulfil the task and needs more strength and energy, he should say when he goes to bed:

سُبْحَانَ اللّٰهِ Glory be to Allāh - 33 times
اَلْحَمْدُ لِلّٰهِ Praise be to Allāh - 33 times
اَللّٰهُ اَكْبَرُ Allah is most Great - 34 times

[Bukhārī - Muslim]

DU'Ā' ON SEEING ONE IN AFFLICTION

Hadrat 'Umar bin al-Khattāb and Hadrat Abū Hurairah (Allāh be pleased with them) reported Allāh's messenger as saying that if anyone says, on seeing a person who is suffering affliction,

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِیْ عَلٰی كَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلًا ،

Praise be to Allāh who has kept me free from the affliction He has brought on him and has shown me favour above many whom He has created, that affliction. whatever it may be, will not smite him. [Tirmizī]

Hadrat Asmā daughter of 'Umais (Allāh be pleased with her) has reported: The Prophet once said to me. I will tell you some words that you should say when you are in agony and pain. These are:

اَللّٰهُ رَبِّیْ لَا اُشْرِكُ بِهٖ شَیْئًا ،

Allāh is my sustainer. I do not associate any partner with Him.

In another tradition it is reported that it should be repeated seven times. [Zādul Ma'ād]

DU'Ā' IN THE EVENT OF EXTREME DANGER

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has related that at the battle of Trench, they asked Allāh's messenger whether there was anything they could repeat, for their hearts were in their mouths. He replied that there was; they could say,

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا ،

"O Allāh, cover our danger points and give security from fears." He said that Allāh then sent a wind in the faces of the enemies and Allāh routed them by the wind.

[Musnad Ahmad - Mishkāt]

NIGHTMARES

Hadrat 'Abdullāh bin 'Amr bin al-'Ās has related that the Prophet said: If anyone of you had a frightful dream,

then he should say:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَمِنْ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّیَاطِیْنِ وَاَنْ یَّحْضُرُوْنِ

I seek refuge in complete words of Allāh from His wrath, from His chastisement, from the wickedness of His servants, from the Whisperings of the Devils and from their coming to me. The messenger of Allāh (peace be on him) further said that thereafter the devils will not be able to harm him in the least . [Ma'fiful Hadīs]

A COMPREHENSIVE DU'A (SUPPLICATION)

Hadrat Abū Umāmah (Allāh be pleased with him) has reported: The Prophet has taught us many supplications which we could not retain in our memory. So we said to him, 'O messenger of Allāh, you have told us a number of prayers which we have not been able to remember. (i.e. we wish to make a supplication embracing all these prayers). What should we do? He replied, I tell you now a prayer that will cover all of them. Say:

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَیْرِ مَا سَاَلَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاَنْتَ الْمُسْتَعَانُ وَعَلَیْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

O Allāh, I ask thee all the good that Thy Prophet Mohammad (peace be on him) has asked Thee, and seek Thy refuge from all evils from which Thy Prophet Mohammad (peace be on him) has sought Thy refuge. Thou art the One whose help is to be implored and achievement of anything rests on Thy will. There is no power or strength except with Allāh. [Tirmizī - Ma'rifut Hadis]

QUNŪTE-e-NAZILA

In the event of a general calamity, e.g. famine, epidemic attack by an enemy, the following should be recited in the second rakah of salātul-Fajr after the rukū? If the Imām (leader) recites it, the followers should say Amim shortly after every phrase.

اَللّٰهُمَّ اهْدِنِیْ فِیْمَنْ هَدَیْتَ وَعَافِنِیْ فِیْمَنْ عَافَیْتَ وَتَوَلَّنِیْ فِیْمَنْ تَوَلَّیْتَ وَبَارِكْ لِیْ فِیْ مَا اَعْطَیْتَ

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وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَصَلَّى اللّٰهُ النَّبِيِّ (حصن حصین)

O Allāh! Show me the path of those whom Thou hast guided and give me the solace of those unto whom Thou hast given solace and help me as Thou helpest those whom Thou helpest, and bless me in what Thou hast given unto me, and protect from that which Thou hast pre-ordained, for decree lies with Thee alone and surely one whom you hold in friendship cannot be disgraced and Thy opponent cannot be honoured. Thou art the Blessed, the Exalted. We ask Thy pardon and turn to Thee in repentence. And may Allāh bless the Prophet. [Hisn-e-Hasīn]

THE EXTRAORDINARY REWARD FOR REMEMBERANCE OF ALLĀH IN THE DARKENING ATMOSPHERE OF THE MARKET

Hadrat 'Umar (Allāh be pleased with him) has reported that the Prophet said: If a servant of Allāh goes to the bazaar and (in its tumultuous atmosphere and hue and cry he said (with a sincere heart):

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا
يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no god other than Allāh, who is One and has no partner, the owner of absolute Soverignty and Praise, who gives life and death, who is ever living and never dying, in whose hand is All good and Who has power over all things. Then thousands of good deeds will be recorded for him and thousands of sins will be forgiven by Allāh, Who will also build a magnificent palace for him.

[Tirmizī - Ma'riful Hadīs & Ibn Mājah]

CURATIVE ĀYĀT

Imām Abul Qāsim Qushīrī (Allāh have mercy on him) has been reported as saying: One of my children fell ill and his illness reached a point that he was about to die. At this

stage, I saw the Prophet in a dream and told him about the condition of my child. The Prophet said, "Why do you keep away from the curative ayāt? Why don't you make use of them and beseech cure'. I woke up and began to ponder over the matter. I found curative verses at six places in the Qurān. These are:

1. وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ

'And he heals the breasts of the believing people.' [9/14]

2. وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ

'And a cure for that which is in the breasts.' [10/57]

3. يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ۚ

'There issues from their bodies a drink of varying colours, wherein is a cure for men.' [16/69]

4. وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ

'And We reveal in the Qurān that which is a cure and a mercy for believers.' [17/82]

5. وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ۙ

'And when I fall ill, he heals me.' [26/80]

6. قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ۚ

'Say it is guidance and a balm for those who believe.' [41/44]

I wrote these ayāt and dissolved the writing in water and made the child drink it. The child got instantly healed as if fetters had been removed from his feet.

[Madārijun Nubuwah]

AS-SALĀT AND AS-SALĀM BLESSINGS ON THE PROPHET AND SALUTATION

Allāh has said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

'Lo! Allāh and His angels shower blessings on the Prophet. O ye who believe!

Invoke blessings on him and salute him with a worthy salutation.' [33/56]

The Prophet has said: If anyone recites durūd (salāt)

(i.e. invits blessings on me) near my grave, I hear it personally. If anyone recites it at a distance, the angels bring it to me.

[Baihaqī - . . . . . .]

The Prophet has said: If anyone writes durūd (salāt) to me in a book, then the angels will continue to invoke blessings on him so long as my name remains in the book. As and when the name of the Prophet (peace be on him) is mentioned in the Friday sermon or the khateeb recites the following āyah:

يَاأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

One should say in his heart without moving the tongue, صلى الله عليه وسلم (May Allāh bless him and greet him).

[Dur-e-Mukhtār]

It has been stated in Dur-e-Mukhtar that moving the limbs and raising the voice while reciting durūd-sharif is lack of knowledge. This means that it is not appropriate to sit in a circle after the salāt (prayer) and recite durūd in a loud voice. While writing the name of the Prophet should be written in full. There should be no abbreviation like صلعم or ﷺ The addition of the prefix سيدنا (our leader) is mustahabb (commendable) and afzal (preferable).

[Dure-Mukhtār]

According to Imām Tahāvi (Allāh be merciful on him) if the name of the Prophet is mentioned again and again in a session, then it is incumbent both on the speaker and the listener to recite durud everytime. But the verdict of the doctors of law is that it is wajib - (incumbent) only once and mustahabb on subsequent occasions. It is makruh (undesirable) to say durud in salāt (prayer) at stages other than the last tashahud.

[Dure - Mukhtār]

It is permissible to recite durūd without wudū (ablution) but to do so with wudū is light upon light. It occurs in a tradition that the Prophet said: Invoke blessings on me on Friday extensively as angels attend it and this durūd is presented to me.

[Ibn Mājan - Abū Dāwūd]

Abū Hafs ibn Shāhīn (Allāh be merciful on him) has reported on the authority of Hadrat Anas that the Prophet

said: If one of you recites durūd a thousand times, he will not breathe his last until he has seen his place in Paradise.

[Sa'āyah - Zādus Saīd]

Hadrat 'Umar bin al-Khattāb said, "The supplication remains suspended between heaven and earth, none of it ascending till you invoke blessing on your Prophet.

[Mishkāt]

The above tradition has also been reported by Hadrat Alī (Allāh be pleased with him) [Mu'jm-i-Ausat - Tabarāni]

BLESSINGS ON THE PROPHET AND ITS EXCELLENCE

Hadrat Anas (Allāh be pleased with him) has reported Allāh's messenger as saying: 'If anyone invokes a blessing on me once, Allāh will grant him ten blessings, ten sins will be remitted from him, and he will be raised ten degrees".

[Nasāi - Mishkāt]

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Some mystic guides advise that one should recite sūratul-Ikhlās (CXII) and at the same time invoke blessings on the Prophet. They further say that recitation of sūratul-Ikhlās (CXII) leads to marifah ( ) or knowledge of Allāh while one who invokes blessings on the Prophet (durūd) extensively, is blessed with the Prophet's love and association. And, whoever invokes blessings on the Prophet profusely, will surely be blessed with the vision of the Prophet both in the waking and in the dream.

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Hadrat Ubayy bin Ka'b told Allāh's messenger that he frequently invoked blessings on him and asked how much of his prayer (du'ā) he should devote to him. He replied

that he might devote as much he wished, and when he suggested a quarter, he said, "Whatever you wish but if you increase it that will be better for you". He suggested a half and he replied, "whatever you wish, but if you will increase it that will be better for you". He suggested two thirds and he replied, "whatever you wish, but if you will increase it that will be better for you". He then suggested devoting all his prayer (duā) to him and he replied, "Then you will be freed from care and your sin will be expiated".

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BLESSINGS OF DURUD

The most attractive and charming aspect of the salāt (durūd) is that through it, the lovers of the Prophet can be blessed with a vision of him. Certain forms of salāt (durūd) have been in the daily routine of pious and devoted persons of high eminence. Sheikh 'Abdul Haqq of Delhi ( ) has mentioned in his Targhībus-salāt: One should say two rak'ahs of nafl prayer on Friday night. In each rak'ah, he should recite the āyatul-Kursī (Throne āyah) eleven times. After salām (salutation) he should recite the under mentioned salāt (durūd):

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

O Allāh! Bless Mūhammad, the Prophet who could neither read nor write, and on his family and on his companions, and grant Thy peace on them.

The said Sheikh has also mentioned: If anyone says two rak'ahs, and recites in each rak'ah sūratul–Ikhlās, twenty five times and after salām says the following durūd, a thousand times, then he will be blessed with a vision of the Prophet.

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ (زادالسعید)

May Allāh bless the Prophet who could neither read nor write.

He has further mentioned that recitation of the following durūd while going to bed will bring a vision of the Prophet,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ بَحْرِ اَنْوَارِكَ وَمَعْدِنِ اَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرُوْسِ مَمْلَكَتِكَ وَ

(i.e. invite blessings on me) near my grave, I hear it personally. If anyone recites it at a distance, the angels bring it to me.

[Baihaqī - . . . . .]

The Prophet has said: If anyone writes durūd (salāt) to me in a book, then the angels will continue to invoke blessings on him so long as my name remains in the book. As and when the name of the Prophet (peace be on him) is mentioned in the Friday sermon or the khateeb recites the following āyah:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

One should say in his heart without moving the tongue, صلی اللہ علیہ وسلم (May Allāh bless him and greet him).

[Dur-e-Mukhtār]

It has been stated in Dur-e-Mukhtar that moving the limbs and raising the voice while reciting durūd-sharif is lack of knowledge. This means that it is not appropriate to sit in a circle after the salāt (prayer) and recite durūd in a loud voice. While writing the name of the Prophet should be written in full. There should be no abbreviation like صلعم or ﷺ The addition of the prefix سیدنا (our leader) is mustahabb (commendable) and afzal (preferable).

[Dure-Mukhtār]

According to Imām Tahāvi (Allāh be merciful on him) if the name of the Prophet is mentioned again and again in a session, then it is incumbent both on the speaker and the listener to recite durud everytime. But the verdict of the doctors of law is that it is wajib - (incumbent) only once and mustahabb on subsequent occasions. It is makruh (undesirable) to say durud in salāt (prayer) at stages other than the last tashahud.

[Dure - Mukhtār]

It is permissible to recite durūd without wudū (ablution) but to do so with wudū is light upon light. It occurs in a tradition that the Prophet said: Invoke blessings on me on Friday extensively as angels attend it and this durūd is presented to me.

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Abū Hafs ibn Shāhīn (Allāh be merciful on him) has reported on the authority of Hadrat Anas that the Prophet

said: If one of you recites durūd a thousand times, he will not breathe his last until he has seen his place in Paradise.

[Sa'āyah - Zādus Saīd]

Hadrat 'Umar bin al-Khattāb said, "The supplication remains suspended between heaven and earth, none of it ascending till you invoke blessing on your Prophet.

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The above tradition has also been reported by Hadrat Alī (Allāh be pleased with him) [Mu'jm-i-Ausat - Tabarāni]

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May Allāh bless the Prophet who could neither read nor write.

He has further mentioned that recitation of the following durūd while going to bed will bring a vision of the Prophet,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ بَحْرِ اَنْوَارِكَ وَمَعْدِنِ اَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرُوْسِ مَمْلَكَتِكَ وَ اَللّٰهُمَّ صَلِّ عَلٰى

إِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُنَادِي بِتَوْحِيدِكَ إِنْسَانِ عَيْنِ الْوُجُودِ
وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمِ مِنْ نُورِ ضِيَائِكَ صَلَاةً تَدُومُ بِدَوَامِكَ وَتَبْقَى
بِبَقَائِكَ لَا مُنْتَهَى لَهَا دُونَ عِلْمِكَ صَلَاةً تُرْضِيكَ وَتُرْضِيهِ وَتَرْضَى بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ ۝

O Allāh! Bless on our Sayid (Lord) Mūhammad who is the ocean of Thy light, the mine of Thy secrets, the tongue of Thy arguments, the bridegroom of Thy kingdom, the leader to Thy Presence, the treasure of Thy mercy, the path of Thy law, the relisher of Thy Oneness, the pupil of the eye of existence, the cause of all that exists, the eyes of Thy creation, the one born of the light of Thy manifestation, blessings that are co-extensive with Thy being eternal, co-exist with Thy existence, having no end other than in Thy knowledge, blessings that please Thee, please him and through which Thou art pleased with us. O Lord of all Creation!

The Sheikh has mentioned that saying the following durūd a few times at the time of going to bed also brings a vision of the Prophet.

اَللّٰهُمَّ رَبَّ الْحِلِّ وَالْحَرَمِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ اَبْلِغْ رُوْحَ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَامَ (زاد السعید)

O Allāh, the Lord of what is to be permitted and what is to be forbidden, the Lord of Baitul Harām, Rukū and Maqām, Convey to our Saiyid (Head) and master, Mūhammad our greetings. [Zadūs-Said]

In Manāhijul Hasanāb, there is a quotation from Ibn-i-Fākihāmi's book Fajr-e-Munir that a pious old man Sheikh Sāleh Mūsa Azīz who was blind narrated to him (Ibn-Fākihāni) an event that had occurred to him once: A ship in which I was present, was about to sink. At that moment I felt drowsy. In that state, the Prophet taught me the following durūd and said, 'Let the people on the ship say it a thousand times,' We had not yet said it even three hundred times when the ship was out of the trouble. This durūd which is called salāt Tunjīnā is given below:

Allah's messenger as saying, "If anyone invokes a blessing on Mohammad saying,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

"O. Allah cause him to occupy the place near Thee on the day of resurrection', he will be guaranteed my intercession"

[Ahmad]

Hadrat Abū Hurairah (Allāh be pleased with him) reported,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلٰوةً تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ
لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ
مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

'O Allāh, bless our Saiyid Mūhammad and through those blessings, save us from all fear and disaster, grant us all our needs, remove all evil from us, raise us to high ranks near Thyself, make us attain all good in this world and after death, for Thou has power over all things. The blessings of this durūd are innumerable. It gives protection from all ills and epidemics, and gives the heart a peculiar serenity and repose. It has been in the daily routine of many a promise and devout men.'

[Zādus Sa'īd]

Rawifi-bin Sābit (Allāh be pleased with him) reported Allāh's messenger as saying: If anyone would like to have the fullest measure granted to him when he invokes blessings on us, the members of prophetical family, he should say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ
وَذُرِّيَّاتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

"O Allāh, bless Mūhammad, the prophet, his wives, who are the mothers of the faithful, his offspring and the people of his house as Thou didst bless the family of Ibrāham. Thou are indeed praiseworthy and glorious".

[Abū Dāwūd - Mishkāt]

Imām Bukhārī has mentioned a marfū tradition in Al-Qaulul Badī' on the authority of Ibn Abi 'Āsim that the Prophet said: My intercession is assured for anyone who says the following durūd seven times on every Friday for

seven successive Fridays.

[Annotations on Dalā'il - Zādus Sa'īd]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى
اٰلِ مُحَمَّدٍ صَلٰوةً تَكُوْنُ لَكَ رِضًى وَّلَهٗ جَزَاءً وَّلِحَقِّهٖ اَدَاءً وَّاَعْطِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْمَقَامَ
الْمَحْمُوْدَ الَّذِيْ وَعَدْتَّهٗ وَاجْزِ عَنَّا مَا هُوَ اَهْلُهٗ وَاجْزِهٖ اَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهٖ وَ
رَسُوْلًا عَنْ اُمَّتِهٖ وَصَلِّ عَلٰى جَمِيْعِ اِخْوَانِهٖ مِنَ النَّبِيِّيْنَ وَالصّٰلِحِيْنَ يَا اَرْحَمَ الرّٰحِمِيْنَ ۝

'O Allāh! Bless Muhammad Thy servant and Messenger, the Prophet who could neither read nor write, and on his family. O Allāh! Bless Muhammad and his family with the blessing that may be Thy pleasure and his reward and that may recompense him, and give him the wasīla (intercession) and fazīla (excellence) and a praised estate that thou has promised him and give him on our behalf the best recompense that Thou hast ever given from a people to its prophet; and from an ummah to its apostle; and bless all his brother prophets and pious men — O Thou Most Merciful of all'.

[Zādus Sa'id]

Hadrat 'Umar (Allāh be pleased with him) has reported: The Prophet said, Jibrīl taught me these phrases of salāt (durūd) enumerating them on the fingers of my hand, and told me, "These have been sent down by Allāh, the exalted in this form: These phrases are:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ
بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ ۝

O Allāh! Bless Muhammad and his descendants as Thou didst bless Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious. O Allāh! grant favours to Muhammad and his descendants as Thou didst grant favours to Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious.

O Allāh! Be merciful on Muhammad and his descendants as Thou hadst been on Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious.

O Allāh! Be kind to Muhammad and his descendants as Thou hadst been to Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious.

O Allāh! Greet Muhammad and his descendants as Thou didst greet Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious.

Hadrat 'Abdullāh bin Mas'ud (Allāh be pleased with him) related that Allāh's messenger said: Whenever you have to invoke blessings on me, then say like this:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ وَ
بَارِكْ عَلٰى مُحَمَّدِ نِ النَّبِيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

'O Allāh! Bless Muhammad the Prophet, who could neither read nor write, and his descendants as Thou didst bless Ibrāhīm and his descendants. O Allāh! Grant favours to Muhammad and his descendants as Thou didst grant favours to Ibrāhīm and his descendants. Thou art indeed praiseworthy and glorious.

[Musnad Ahmad - Ibn Habbān - Mariful Hadīs]

Hadrat Abū Humaid al-Sa'īdī (Allāh be pleased with him) has reported that when some people asked Allāh's messenger how they should invoke blessings on him he told them to say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ
وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ (رواه البخاری)

"O Allāh, bless Muhammad, his wives and his offsprings as Thou didst bless the descendants of Ibrāhīm; and grant favour to Muhammad, his wives and his offspring as Thou didst grant favours to the descendents of Ibrāhīm. Thou are indeed praiseworthy and glorious"

[Bukhārī - Muslim]

Hadrat Zaid bin Hārisah Ansāri (Allāh be pleased with him) has related that he asked the Prophet as to how to invoke blessings on him, he replied, 'when you invoke blessings on me, put your heart and soul into it and say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

'O Allāh! Bless Mūhammad and his descendants; and grant favours to Mūhammad and his descendants as Thou didst grant favours to Ibrāhīm and his descendants. Thou are indeed praiseworthy and glorious.'

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the messenger of Allāh as saying: 'Whoever invoked blessings on me in the following words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ وَتَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ ۝

'O Allāh! Bless Mūhammad and his descendents as Thou didst bless Ibrāhim and his descendents, and grant favours to Muhammad and his descendents, as Thou didst grant favours to Ibrāhīm and his descendents, and be merciful to Mūhammad and his descendants as Thou hadst been merciful to Ibrāhīm and his descendants', then on the day of resurrection I shall bear witness and intercede in his favour.

[Ma'riful Hadīs]

ISTIGHFĀR (SEEKING PARDON)

Hadrat Abū Hurairah has related that the Prophet said "I swear by Allāh that I seek Allāh's pardon and turn to Him in repentance more than seventy times a day."

[Bukhārī]

Hadrat 'Abdullāh ibn 'Umar (Allāh be pleased with him) said: We counted that Allāh's messenger would say (the following) a hundred times during a meeting.

رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ ۝ (معارف الحدیث، مسند احمد، جامع ترمذی، سنن ابی داؤد، نسائی)

'My Lord, forgive me and pardon me, Thou art the Pardoning and Forgiving One'.

[Tirmizī - Ahmad . . . . .]

Hadrat Anas (Allāh be pleased with him) has related that the messenger of Allāh said, 'All the sons of Ādam are sinners, but the best of sinners are there who are given to

repentance'.

[Tirmizī - Ibn Mājah . .]

Hadrat Abū Bakr as-Siddiq (Allāh be pleased with him) reported Allāh's messenger as saying, "He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day". [Tirmizī - Abū Dāwūd]

Hadrat Bilāl bin Yasār bin Zaid (Allāh be pleased with him) has reported that the Prophet said: Any servant of Allāh who reports and seeks Allāh's pardon in the following words will be surely pardoned even if he has committed such a grave sin as to desert the battle field (Jihād).

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيَّ الْقَيُّوْمَ وَاَتُوْبُ اِلَيْهِ (معارف الحدیث، جامع ترمذی، ابوداؤد)

'I ask Allāh for pardon beside whom there is no god, the Living, the Eternal and Lasting. I turn to him in repentence".

BLESSINGS OF ISTIGHFĀR (SEEKING PARDON)

Hadrat Ibn 'Abbās (Allāh be pleased with him) has reported Allāh's messenger as saying, "If anyone continually asks pardon, Allāh will appoint for him a way out of every distress and a relief from every anxiety and will provide for him from where he did not reckon".

[Ahmad, Abū Dāwūd etc.]

THOSE WHO SIN REPEATEDLY AND ALSO SEEK PARDON REPEATEDLY

Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allāh's messenger told of a man who committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons him and punishes for it? I have pardoned my servant". After remaining (obedient) for such time as Allāh willed he committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons sins and punishes for it? I have pardoned my servant." Then after remaining (obedient) for such time as Allāh willed he committed another sin, so forgive me." He replied, "Does my servant know that he has a Lord who pardons him and punishes for it.

I have pardoned my servant, so let him do what he likes".
[Bukhārī - Muslim]

DU'Ā (SUPPLICATION) FOR PARDON FOR THOSE WHO ARE NO MORE

Hadrat 'Abdullāh bin 'Abbās reported Allāh's messenger as saying, "A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a brother, or a friend may reach him, and when it does it is dearer to him than the world and what it contains. Allāh brings to those who are in the graves blessings several times as great as the size of the mountains because of the supplication of those who are on the earth. The gift of the living to the dead is to ask pardon for them."
[Baihaqī in Shu'abul Īmām]

Hadrat Abū Hurairah reported Allāh's messenger as saying: "Allāh who is great and glorious will raise a righteous servant's degree in paradise and when he asks his Lord how this has been granted to him, he will reply that it is because his son has asked pardon for him". [Ahmad]

Hadrat Abū Dardā (Allāh be pleased with him) has reported the messenger of Allāh as saying: Any servant of Allāh will become a favoured one of Allāh whose prayers are answered and by whose benediction the humanity gets its sustenance, if he makes the following supplication twenty five or twenty seven times every day for the sins of the believing men and women to be pardoned:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ اَلْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

O Allāh! Pardon all the believing men and women and all Muslim men and women, both living and dead.
[Hasn-e-Haseen]

BEST MANNER OF SEEKING PARDON

Hadrat Shaddād bin Aus (Allāh be pleased with him) reported Allah's messenger as saying that the best manner of asking pardon is to say,

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وَاَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ ۔

"O Allāh Thou art my Lord. There is no god but Thee. Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I am. I seek refuge in Thee from the evil of what I have done. I acknowledge Thy favour to me, and I asknowledge my sin. Pardon me, for none but Thee pardons sins." He said that if anyone says it during the day time with firm belief in it and dies that day before evening, he will be one of those who go to paradise; and if anyone says it during the night with firm belief in it and dies before morning, he will be one of those who go to paradise. [Bukhārī]
NOTE: The reason for the extraordinary merit of this du'ā (supplication) for seeking forgiveness of Allah is that every word of it is replete with the spirit of devoutness.

SALĀTUL - ISTIGHFĀR

Hadrat Alī (Allāh be pleased with him) said: Abū Bakr told me, and Abū Bakr spoke the truth, that he heard Allāh's messenger say, 'No one will commit a sin, then get up and purify himself, then pray, then ask Allāh's forgiveness without Allāh forgiving him.
Then he recited,

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ۔ الآیۃ (معارف الحدیث، جامع ترمذی)

'And those who, when they do something to be ashamed of or who wrong themselves, remember Allāh and ask forgiveness for their sins'. (3/135) [Tirmizī]

ISTI'ĀZAH SEEKING REFUGE IN ALLAH (SUPPLICATIONS)

There is no mischief, no trouble, no rising, no mishap and no calamity, either worldly or in the life hereafter, from which the Prophet should not have sought refuge in Allāh and should not have guided his Ummah to do so. Some of the supplications have been mentioned in previous sections and some are mentioned hereafter: Hadrat Shutair bin Shakab bin Humaid said that his father asked Allāh's prophet to teach him a formula by which he might seek refuge in Allāh, and he told him to say:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِیْ وَمِنْ شَرِّ بَصَرِیْ وَمِنْ شَرِّ لِسَانِیْ وَمِنْ شَرِّ قَلْبِیْ وَمِنْ شَرِّ مَنِیِّیْ۔

O Allāh I seek refuge in Thee from evil in what I hear, see, speak, think about and from evil arising from my sexual passion. [Abū Dāwūd - Tirmizi]

Hadrat 'Āisha (Allāh be pleased with her) said that the Prophet used to say,

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاْثَمِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ النَّارِ وَ
فِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ
الْمَسِیْحِ الدَّجَّالِ اَللّٰهُمَّ اغْسِلْ خَطَایَایَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِیْ كَمَا یُنَقَّى الثَّوْبُ الْاَبْیَضُ
مِنَ الدَّنَسِ وَبَاعِدْ بَیْنِیْ وَبَیْنَ خَطَایَایَ كَمَا بَاعَدْتَ بَیْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O Allāh, I seek refuge in Thee from slackness, decreptitude, debt and sin. O Allāh, I seek refuge in Thee from the punishment in hell, the trial in the grave, the punishment in the grave, the evil of the trial of riches, the evil of the trial of poverty, and the evil of the testing of the Anti-Christ ( ). O Allāh, wash away my sins with snow and hail water, purify my heart as a white garment is purified from filth, and put my sins as far away from me as Thou hast put the east from the west".

[Bukhārī - Muslim]

Hadrat 'Abdullāh bin 'Umar (Allāh be pleased with him) said that one of the supplications of Allāh's messenger was,

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِیَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِیْعِ سَخَطِكَ (مسلم عن ابن عمر رضی)۔

"O Allāh; I seek refuge in Thee from the decline of Thy favour, change in Thy granting well being, sudden vengeance from Thee, and all Thy displeasure." [Muslim]

THE DUTY OF OBSERVING FRIDAY

Hadrat Tāriq bin Shihāb (Allāh be pleased with him) reported Allāh's messenger as saying, "The Friday Prayer in congregation is a necessary duty for every Muslim, with four exceptions: a slave, a woman, a boy, or an invalid".

[Abū Dāwūd]

Hadrat Ibn 'Umar and Abū Hurairah (Allāh be pleased

with them) said they heard Allah's messenger say on the beams of his pulpit, "People must cease to neglect the Friday prayers, or Allāh will seal up their hearts and they will be among the negligent." [Muslim]

Hadrat Salmān al-Fārisī (Allāh be pleased with him) reported Allāh's messenger as saying, "If anyone bathes on Friday, purifies himself as much as he can with ablution, anoints himself with oil, or puts on a touch of perfume which he has in his house, then goes out, and without squeezing between two men, prays what is prescribed for him, then remains silent when the Imām speaks, his sins between that time and the next Friday will be forgiven him"

[Bukhārī]

Hadrat Abū Sa'id al-Khudrī (Allāh be pleased with him) reported the Prophet as saying," If anyone recites sūrah al-Kahf (Qurān-XVIII) on Friday, light will shine brightly for him till the next Friday. [Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "There is a time on Friday at which no Muslim will ask Allāh for what is good without his giving it to him". Hadrat Abū Burda bin Abū Mūsā (Allāh be pleased with him) said: I heard my father say that he heard Allāh's messenger say regarding the time on Friday, "It is between the time when the Imām sits down and the end of the prayer".

[Muslim]

Hadrat Anas (Allāh be pleased with him) reported Allāh's messenger as saying, "Seek the time in which hope is placed on Friday from after the afternoon prayer till sunset".

[Tirmizī]

Hadrat Abū Dardā (Allāh be pleased with him) reported Allāh's messenger as saying, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops"

[Ibn Mājah]

DEATH ON FRIDAY

Hadrat 'Abdullāh bin Ans (Allāh be pleased with him) reported Allāh's messenger as saying, "Any Muslim who dies on Friday or on Thursday night will be protected by

Allāh from the testing in the grave". [Mishkāt]

SPECIAL DRESS FOR FRIDAY

Hadrat Abdullāh bin Salām (Allāh be pleased with him) reported Allāh's messenger as saying, "Even if one has other garments he needs wear nothing for Friday but the two garments he wears everyday."

[Ibn Mājah & Mālik]

CLIPPING OF NAILS AND MOUSTACHE ON FRIDAY

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet before going to Friday prayer used to clip his nails and moustaches.

[Ma'riful Hadīs]

THE PROPHET'S FRIDAY DRESS

Hadrat 'Āisha (Allāh be pleased with her) has reported: The Prophet had a special suit that he would wear on Fridays. When he returned from the prayer we used to fold and lay it aside to be taken out only on the next Friday. (This is a weak tradition).

[Tabarānī - Mu'jim Saghīr]

According to the author of Safar-us-Sa'ādah, the usual dress of the Prophet was a wrapping sheet, handkerchief and black garment. However in Mishkāt there is a tradition as under:

'Amr bin Hurais (Allāh be pleased with him) said, the Prophet preached on Friday wearing a black turban the ends of which he let hang between his shoulders.

[Muslim]

GOING OUT EARLY ON FRIDAY (FOR PRAYER)

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "When Friday comes, the angels stand at the door of the mosque recording people in the order of their arrival. Those who go out in the midday heat/go early are treated like him who offers a sacrificial animal (she-camel), next like one who offers a cow, next

a sheep, next a hen, next an egg. Then when the Imām comes out, they fold up their sheets and listen to the mention of Allāh. [Bukhārī and Muslim]

THE SUNAN PRAYERS AFTER SALĀTUL JUM'AH

Hadrat 'Alī and Abdullāh Ibn 'Umar (Allāh be pleased with them) have reported that the Prophet used to pray six rak'ahs after the Salātul Jum'ah (Friday prayer).

[Tirmizī]

HIS ROUTINE ABOUT SALĀTUL JUM'AH AND THE SERMON

Hadrat Jābir bin Samura (Allāh be pleased with him) said, the Prophet gave two sermons between which he sat, recited the Qurān and gave the people an exhortation; and both his prayer and sermon were of moderate length.

[Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet used to recite Sūratus Sajdah (XXXII) in the first and sūratul-Dahr (LXXVI) in the second rak'ahs of salātul-Fajr on Friday. (This should be done as mustahabh).

[Bukhārī-Musljm]

The Prophet used to recite sūratul-Jum'ah (LXII) and Sūratul-Munafiqun (LXIII) or sūratul-Dahr (LXXVI) and suratul Ghashiyah (LXXXVIII) in the salātul-Jum'ah (Friday prayer). [Bihishti Gohar]

According to another Companion, the Prophet used to recite sūratul Qāf (L) in the sermon, sometimes Sūratul 'Asr (CIII) and at other times the last five ayat of sūratul HASHR (LIX) and sometimes Āyah 77 of saratul-Zukhruf (XLIII) (Bahrur Raqayeq) (Bihishtī Gohar)

The Prophet's sermon on Friday was short while his prayer was long. He remembered Allāh extensively and spoke precisely. He is reported to have said, "The length of a man's prayer and the shortness of his sermon are a sign of his understanding, so make the prayer long and the sermon short, for there is magic in eloquence."

[Muslim]

And he (the Prophet) used to teach his companions the tenets of Islām and the principles of Shariah.

[Zā'dul Ma'ād]

In the Khutba (sermon) he would point out with the forefinger whenever there was occasion for du'ā (supplication) or zikrullāh (rememberance of Allāh). If the rains were scanty, he would include in the khutbā a prayer for rains. [Zādul Ma'ād]

He would delay the Salātul Jam'ah (Friday Prayer) until the people had gatnered. When all had come, he would come without any pomp or show unaccompanied by any herald or retinue, only having a tailsān (green wrapping sheet of specific quality). When he would reach the mosque, he would precede the Companions in greeting them. Ascending the mimber (pulpit) he would turn his face towards the gathering and sit down. Then Hadrat Bilāl (Allāh be pleased with him) would say the azān (call to prayer).

As soon as the azan was over, the Prophet would stand up and would begin to deliver the khutbah (sermon) directly without any interval or paying attention to any other matter. After delivering a part of the khutbah (sermon) he would sit down for a moment, then stand up again and deliver the second part of the khutbah (sermon). He would ask the people to get close to each other and be quiet, saying, "If anyone of you tells his next to keep quiet, he too does an improper thing". When he had finished the khutbah (sermon) Hadrat Bilāl (Allāh be pleased with him) would say the Iqāmah. [Zādul Ma'ād]

The Prophet used to deliver the khutbāh (sermon) standing on the ground or standing on the mimber (pulpit). Before the construction of mimber, the Prophet would stand taking the support of a stick or a bow and sometimes he would prop himself against the wooden pillar that was beside the mimber. After the construction of the mimber (pulpit) there is no report of his taking the support of a stick or anything else. [Zādul Ma'ād]

Hadrat Jābir (Allāh be pleased with him) said that when Allāh's messenger preached his eyes became red, his voice rose and his anger became voilent, so that he was like one giving a warning about an army and saying, "The enemy has made a morning attack on you". The enemy has made an evening attack on you". He would say, "The last hour and I have been sent like these two", and he would join his forefinger and his middle finger.

[Muslim]

Then he would say: The best wording is the book of Allāh (i.e. the glorious Qurān), the best way to follow is the sunnat of Mūhammad (peace be on him), the worst act is bid'ah (i.e. innovation in religion) and every bid'ah is deviation from the right path. Whatever khutbah he delivered, he would begin it with the praise of Allāh.

[Zādul Ma'ād]

KHUTBĀ (FRIDAY SERMON)

He would at first praise Allāh and then say:

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْأُمُورِ
مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَعَلَيَّ

The best word is the book of Allāh, the best way is the way of Mūhammad, the worst of the things is bid'ah and every bid'ah is deviation from the right path, and every deviation leads to Hell. I am a greater friend of a believer than his own soul. If anyone leaves any wealth it belongs to his relations, but if he leaves any debts or any family, I will be responsible for him.

Sometimes he used to deliver the following khutbah (sermon),

يَا أَيُّهَا النَّاسُ تُوبُوا قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوا وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ
رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلَانِيَةِ تُرْزَقُوا وَتُحْمَدُوا وَتُنْصَرُوا وَتُجْبَرُوا وَاعْلَمُوا أَنَّ اللهَ
قَدْ فَرَضَ عَلَيْكُمُ الْجُمُعَةَ مَكْتُوبَةً فِي مَقَامِي هَذَا فِي شَهْرِي هَذَا فِي عَامِي هَذَا إِلَى يَوْمِ الْقِيَامَةِ مَنْ
وَجَدَ إِلَيْهِ سَبِيلًا، فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي جُحُودًا بِهَا وَاسْتِخْفَافًا بِهَا وَلَهُ إِمَامٌ جَائِرٌ أَوْ عَادِلٌ فَلَا جَمَعَ
اللهُ شَمْلَهُ وَلَا بَارَكَ لَهُ فِي أَمْرِهِ أَلَا وَلَا صَلَاةَ لَهُ أَلَا وَلَا صَوْمَ لَهُ أَلَا وَلَا زَكَاةَ لَهُ أَلَا وَلَا حَجَّ لَهُ أَلَا وَلَا بِرَّ لَهُ
حَتَّى يَتُوبَ فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ أَلَا وَلَا تَؤُمَّنَّ امْرَأَةٌ رَجُلًا أَلَا وَلَا يَؤُمُّ مُهَاجِرًا أَعْرَابِيًّا أَلَا وَلَا يَؤُمُّ
فَاجِرٌ مُؤْمِنًا إِلَّا أَنْ يَقْهَرَهُ سُلْطَانٌ يَخَافُ سَيْفَهُ وَسَوْطَهُ (ابن ماجه)

O man! Offer repentence before death overtakes you; make haste in doing good and fulfil the convenant which is between you and your Lord. Remembering Allāh extensively and giving alms will bring you reward both apparent

and hidden, and you will get approbation and good sustenance. Know that Allah has made Friday prayer obligatory on you this very year, at this place of mine, till the day of judgement. If anyone inspite of his ability to do so gives it up or denies it as being obligation during my life or afterwards or takes it lightly, even if he has a ruler, tyrant or just. Then Allāh may neither alleviate his troubles nor bless any of his deeds. Listen, neither his prayers will be accepted, neither fasting, nor zakāt, nor Hajj, nor any good deed unless he repents. Listen, let no woman lead the prayer of a man, no 'Airabi (not well versed person) that of a muhājir (well versed), no evil doer that of a pious man, unless forced by a ruler under the threat of sword or scourge.

Sometime he used to deliver the following khutbah (sermon).

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
فَقَدْ رَشَدَ وَاهْتَدٰى وَمَنْ يَّعْصِهِمَا فَاِنَّهٗ لَا يَضُرُّ اِلَّا نَفْسَهٗ وَلَا يَضُرُّ اللّٰهَ شَيْئًا (ابوداؤد، نسائی، ابن ماجہ)

'Thanks are due to Allāh that we praise Him and ask for his pardon and seek refuge in Him from the evil of our souls and the abominations of our deeds. He whom Allāh guides, no one can lead astray and he whom He leaves straying has no guide. I bear witness that there is no god other than Allāh, the One, without partner, and I bear witness that Muhammad is His servant and Apostle whom He has sent with Truth to give good tidings and to warn approach of the Day of Judgement. Whoever obeys Allāh and His Apostles, will find guidance and whoever disobeys will harm himself. Allāh will not be harmed thereby.

IMPORTANT FEATURES OF FRIDAY KHUTBAH (SERMON)

Twelve things are masnūn in the Friday khutbah:

1. Delivering the khutbah standing.
2. Delivering the khutbah in two parts.
3. Sitting between the two parts of the khutbah for some time, enough to say three times.
4. Being free from all sorts of uncleanliness.
5. Facing the gathering while delivering the khutbah (sermon).
6. Saying (I seek refuge in Allāh from the Shaitan, the cursed) in the mind before delivering the khutbah (sermon).
7. Delivering the khutbah (sermon) so loudly so as to enable the people to hear it.
8. Including the following topics in the khutbah (sermon).

   (i) Thanks giving and praising Allāh.
   (ii) Bearing witness to the oneness of Allāh and
   (iii) Bearing witness to the prophethood.
   (iv) Invoking blessings on the Prophet.
   (v) Admonition and advice.
   (vi) Recitation of a few āyāt or a whole sūrah from the Qurān.
   (vii) Repeating the same subjects in the second part of the khutbah.
   (viii) Praying for the Muslims in general in the second part of the khutbah instead of admonition and advice.

9. Keeping the khutbah shorter than salat (prayer) in point of time.
10. Delivering the khutbah standing on a mimber (pulpit) In case there is no mimber, then one should take the support of a staff or any other such thing. (Placing one hand in the other while delivering khutbah as is the practice now-a-days is not borne out by traditions.)
11. Both the parts of the khutbah should be in 'Arabic. Delivering the khutbah in any other language and also reciting couplets from a language other than 'Arabic during khutbah (as is the practice these days) is against the Sunnah and makrūh Tahrīmi.
12. Praying for the Prophet, his offshoot, his Companions, his wives, specially the four rightful caliphs, Hadrat Hamzā and Hadrat 'Abbās (Allāh be pleased with him) is mustahabb (commendable). [Bihishti Gohar]

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'Thanks are due to Allāh that we praise Him and ask for his pardon and seek refuge in Him from the evil of our souls and the abominations of our deeds. He whom Allāh guides, no one can lead astray and he whom He leaves straying has no guide. I bear witness that there is no god other than Allāh, the One, without partner, and I bear witness that Mūhammad is His servant and Apostle whom He has sent with Truth to give good tidings and to warn approach of the Day of Judgement. Whoever obeys Allāh and His Apostles, will find guidance and whoever disobeys will harm himself. Allāh will not be harmed thereby.

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5. Facing the gathering while delivering the khutbah (sermon).
6. Saying اعوذ باللہ من الشیطان الرجیم (I seek refuge in Allāh from the Shaitan, the cursed) in the mind before delivering the khutbah (sermon).
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   (i) Thanks giving and praising Allāh.
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THE MOSQUE AND ALLIED MATTERS

SUNNAT-UL-HUDĀ (PATHS OF RIGHT GUIDANCE)

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) said: Allāh's messenger taught us the paths of right guidance' among which is prayer to be said in the mosque five times a day. In a version he said:

"If anyone would like to meet Allāh tomorrow as a Muslim he should persevere in observing these five times of prayer where the announcement for them is made, for Allāh has laid down for your Prophet the paths of right guidance, among which are the prayers. If you were to pray in your houses as this man referring to a certain man who stays away prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet you would go astray. [Muslim]

THE EXCELLENCE OF A MOSQUE

Hadrat Abū Umāmah (Allāh be pleased with him) said that a Jewish doctor asked the Prophet what places were the best, but he did not answer his question, saying, "I shall say nothing till Jibril comes." So he remained silent and when Jibrīl came, he asked him, but he replied "The one who is asked knows no more than the one who asks, but I shall ask my Lord. Later Jibrīl said, "Mūhammad, I approached my Lord nearer than I have ever come before," When Mūhammad asked about that, he replied, "Between Him and me there were seventy thousand veils of light, and He said that the worst places were their markets and the best their mosque." [Ibn - Hibbān]

MAGNIFICENT MOSQUES

Hadrat Ibn 'Abbās (Allāh be pleased with him) reported Allāh's messenger as saying, "I was not commanded to build high mosques", Ibn 'Abbās (by way of foretelling) said, "You will certainly ornament your mosques as the Jews and Christians did". [Abū Dāwūd]

Hadrat 'Abdullāh Ibn 'Abbas (Allāh be pleased with him) has reported that the Prophet said, "I foresee a time when

I will be no more among you and you will make your mosques just as ornamented as the Jews have made their synagogues and the Christians their churches.

[Ibn Mājah - Kanzul 'Umāl]

Hadrat 'Abdullāh Ibn 'Abbās (Allāh be pleased with him) reported Allāh's messenger as saying,

اَرَاكُمْ سَتُشَوِّهُوْنَ مَسَاجِدَكُمْ بَعْدِىْ كَمَا شَوَّهَتِ الْيَهُوْدُ كَنَائِسَهُمْ وَكَمَا شَوَّهَتِ النَّصَارٰى بِيَعَهَا

I can foresee a time when I will be no more among you and you will make your mosques quite as ornamented as the jews have made their synagogues and the christians their churches."

[Ibn Mājah Mariful Hadīs]

ETIQUETTE FOR MOSQUES
BUILDING A MOSQUE

Hadrat 'Usmān (Allāh be pleased with him) has reported Allāh's messenger as saying; If anyone builds a mosque for Allāh, Allāh will build a house for him in paradise.

[Bukhari and Muslim]

NOTE: This tradition lays emphasis on the genuineness of Niyah (intention) and indicates the reward, if one gets an existing mosque repaired instead of constructing a new one as Hadrat 'Usmān had narrated this tradition after carrying out repairs to the Prophet's mosque. [Hayātul Muslimīn]

CLEANLINESS IN THE MOSQUE

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has reported Allāh's messenger as saying; For anyone who removed from a mosque anything that was causing trouble to men (such as rubbish, pebbles etc. lying on the floor, Allāh will build a house for him in Paradise.

[Ibn Mājah - Hayātul Muslimīn]

REWARD FOR GOING TO MOSQUE

Hadrat Abdullāh bin 'Umar (Allāh be pleased with him) has reported that the Prophet said: When anyone walks to a mosque for congregational prayer each of his steps obliterates one of his sins, and causes a good deed to be recorded, both while going and returning.

[Ahmad Tabarāni, etc.]

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SUNNAT-UL-HUDĀ (PATHS OF RIGHT GUIDANCE)

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) said: Allāh's messenger taught us the paths of right guidance' among which is prayer to be said in the mosque five times a day. In a version he said:

"If anyone would like to meet Allāh tomorrow as a Muslim he should persevere in observing these five times of prayer where the announcement for them is made, for Allāh has laid down for your Prophet the paths of right guidance, among which are the prayers. If you were to pray in your houses as this man referring to a certain man who stays away prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet you would go astray. [Muslim]

THE EXCELLENCE OF A MOSQUE

Hadrat Abū Umāmah (Allāh be pleased with him) said that a Jewish doctor asked the Prophet what places were the best, but he did not answer his question, saying, "I shall say nothing till Jibril comes." So he remained silent and when Jibrīl came, he asked him, but he replied "The one who is asked knows no more than the one who asks, but I shall ask my Lord. Later Jibrīl said, "Mūhammad, I approached my Lord nearer than I have ever come before," When Mūhammad asked about that, he replied, "Between Him and me there were seventy thousand veils of light, and He said that the worst places were their markets and the best their mosque." [Ibn - Hibbān]

MAGNIFICENT MOSQUES

Hadrat Ibn 'Abbās (Allāh be pleased with him) reported Allāh's messenger as saying, "I was not commanded to build high mosques", Ibn 'Abbās (by way of foretelling) said, "You will certainly ornament your mosques as the Jews and Christians did". [Abū Dāwūd]

Hadrat 'Abdullāh Ibn 'Abbas (Allāh be pleased with him) has reported that the Prophet said, "I foresee a time when

I will be no more among you and you will make your mosques just as ornamented as the Jews have made their synagogues and the Christians their churches.

[Ibn Mājah - Kanzul 'Umāl]

Hadrat 'Abdullāh Ibn 'Abbās (Allāh be pleased with him) reported Allāh's messenger as saying,

اَرَاكُمْ سَتُشَوِّهُوْنَ مَسَاجِدَكُمْ بَعْدِىْ كَمَا شَوَّهَتِ الْيَهُوْدُ كَنَائِسَهُمْ وَكَمَا شَوَّهَتِ النَّصَارٰى بِيَعَهَا

I can foresee a time when I will be no more among you and you will make your mosques quite as ornamented as the jews have made their synagogues and the christians their churches."

[Ibn Mājah Mariful Hadīs]

ETIQUETTE FOR MOSQUES
BUILDING A MOSQUE

Hadrat 'Usmān (Allāh be pleased with him) has reported Allāh's messenger as saying; If anyone builds a mosque for Allāh, Allāh will build a house for him in paradise.

[Bukhari and Muslim]

NOTE: This tradition lays emphasis on the genuineness of Niyah (intention) and indicates the reward, if one gets an existing mosque repaired instead of constructing a new one as Hadrat 'Usmān had narrated this tradition after carrying out repairs to the Prophet's mosque. [Hayātul Muslimīn]

CLEANLINESS IN THE MOSQUE

Hadrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) has reported Allāh's messenger as saying; For anyone who removed from a mosque anything that was causing trouble to men (such as rubbish, pebbles etc. lying on the floor, Allāh will build a house for him in Paradise.

[Ibn Mājah - Hayātul Muslimīn]

REWARD FOR GOING TO MOSQUE

Hadrat Abdullāh bin 'Umar (Allāh be pleased with him) has reported that the Prophet said: When anyone walks to a mosque for congregational prayer each of his steps obliterates one of his sins, and causes a good deed to be recorded, both while going and returning.

[Ahmed Tabarāni, etc.]

Hadrat Buraida (Allāh be pleased with him) reported Allāh's messenger as saying, "Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have complete light on the day of resurrection. [Tirmizī - Abū Dāwūd]

Hadrat Anas bin Mālik (Allāh be pleased with him) reported Allāh's messenger as saying "A man's prayer in his house is equivalent to a single observance of prayer, his prayer in a tribal mosque is equivalent to twenty five, his prayer in a mosque in which Friday prayer is observed is equivalent to five hundred, his prayer in the AQSĀ Mosque is equivalent to fifty thousand, his prayer in my mosque is equivalent to fifty thousand, and his prayer in the sacred mosque (The Ka'ba) is equivalent to a hundred thousand".

[Ibn - Mājah - Mishkāt]

BRINGING CHILDREN TO THE MOSQUE AND MAKING HUE AND CRY IN THE MOSQUE FORBIDDEN

Hadrat Wāsila bin al-Asqa' (Allāh be pleased with him) has reported the Messenger of Allāh as saying: "Keep your children away from the mosque, do not let the mad persons come in the mosque. Refrain from business dealings in the mosque. Do not take your personal feuds and quarrels in the mosque. Do not make hue and cry there. Do not enforce punishments in the mosques and also do not unsheathe your swords. (All these things are forbidden in the presincts of a mosque being against the dignity of it).

[Ibn-Mājah - Ma'riful Hadīs]

MANNER OF ENTERING A MOSQUE

While entering a mosque, left foot should be taken out of the shoe first and then the right foot, but one should put the right foot forward. On leaving a mosque the left foot should be put forward, but the right shoe should be put on first. [Bihistī Gohar]

DU'Ā (SUPPLICATION) AT THE TIME OF GOING FOR SALĀTUL - FAJR

Hadrat 'Abdullāh-ibn-'Abbās (Allāh be pleased with

him) has related that he saw that the Prophet while going for salātul-Fajr was reciting the following du'ā:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّسَمْعِيْ نُوْرًا وَّعَنْ يَمِيْنِيْ نُوْرًا وَّعَنْ يَّسَارِيْ نُوْرًا وَّخَلْفِيْ نُوْرًا وَّمِنْ اَمَامِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا وَّفِيْ عَصَبِيْ نُوْرًا وَّفِيْ لَحْمِيْ نُوْرًا وَّفِيْ دَمِيْ نُوْرًا وَّفِيْ شَعْرِيْ نُوْرًا وَّفِيْ بَشَرِيْ نُوْرًا وَّفِيْ لِسَانِيْ نُوْرًا وَّاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّاَعْظِمْ لِيْ نُوْرًا وَّاجْعَلْنِيْ نُوْرًا وَّاجْعَلْ مِنْ تَحْتِيْ نُوْرًا وَّمِنْ فَوْقِيْ نُوْرًا اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا ؕ

'O Allāh! Let there be light in my heart; light in my seeing; light in my hearing; light on my right; light on my left; light at my back; light in front of me. Let there be a special light for me. Let there be light in my muscles, in my flesh, in my blood, in my tongue and in my spirit. And increase light for me and turn me into light and let there be light above and below me. O Allāh! bless me with special light.

[Bukhārī - Muslim - Abū Dāwūd]

DU'Ā (SUPPLICATION) ON ENTERING AND LEAVING A MOSQUE

Abū Usaid al-Ansārī as-Sāidī (Allāh be pleased with him) has reported Allāh's messenger as saying, "When one of you enters the mosque, he should say,

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

"O Allāh, Open to me the gates of Thy mercy", and when he goes out he should say,

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ

"O Allāh I ask Thee for Thy mercy". [Muslim]

In other traditions it has been reported that while entering a mosque the following may be added:

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ بِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ (الترغيب)

(O Allāh! Pardon my sins.)

[Ibn Mājah]

Having entered a mosque, the following supplication should be said,

Hadrat Buraida (Allāh be pleased with him) reported Allāh's messenger as saying, "Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have complete light on the day of resurrection. [Tirmizī - Abū Dāwūd]

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اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

I seek refuge in Allāh, the Mighty, in His noble being, in His Power which is from everlasting from the accursed Shaitān. [At-Targhīh]

SALĀT TAHĪYATUL WUDŪ

Hadrat 'Uqba bin 'Āmir reported Allāh's messenger as saying, "If any Muslim performs ablution well, then stands and prays two rak'ahs, setting about their performance both inwardly and outwardly, he will be guaranteed paradise." [Muslim]

NOTE: After performing wudū, these two rak'ahs should be said. This is called Salāt Tahiyatul Wudū.

SALĀT TAHĪYATUL MASJID

Hadrat Qatādah (Allāh be pleased with him) reported Allāh's messenger as saying, "When one of you enter the mosque, he should pray two rak'ahs before sitting down". [Bukhāri and Muslim]

NOTE: This is one of the Sunan prayers and is said as a mark of dignity of the mosque. This should be said at the time of salātul Zuhur, salātul 'Asr and salātul Ishā and not at a time when saying of salat is forbidden. In the latter case, one should say the following four times:

سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

'Glory be to Allāh, Praise be to Allah and there is no god but Allāh and Allāh is most great'. This should be folfowed by any of the durūds. [Bihishti Gohar]

REMEMBERANCE OF ALLĀH IN THE MOSQUE

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "When you pass one of the gardens of paradise, you feed these." When asked what the gardens of paradise were, he replied that they were the mosques, and when asked what the feeding consisted of, he replied, سُبْحَانَ اللّٰهِ 'Glory be to Allāh'; وَالْحَمْدُ لِلّٰهِ Praise be to Allāh: وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ There is no God but

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"I seek refuge in Allāh, the mighty, in His noble being, and in His Power which is from everlasting from the accursed devil". [Abū Dāwūd - Mishkāt]

GOING OUT OF THE MOSQUE WITHOUT ANY REASON

Hadrat 'Usmān bin 'Affān (Allāh be pleased with him) reported Allāh's messenger as saying, "If the azān is called when anyone is in the mosque and he goes out for any other reason than some necessary purpose, not intending to return, he is a hypocrite". [Ibn Mājah]

COMING TO THE MOSQUE AFTER HAVING EATEN EVIL SMELLING THING FORBIDDEN

Hadrat Jābir (Allāh be pleased with him) reported Allāh's messenger as saying, If anyone eats of this offensive tree (onion or garlic), he must not approach our mosque, for the angels are harmed by the same things as men". [Bukhāri - Muslim]

AZĀN AND IQĀMAH

HOW TO MAKE A CALL FOR PRAYER

Hadrat Jābir (Allāh pleased with him) has stated that Allāh's messenger said to Bilāl, when you call the azān speak deliberately, when you utter the iqāmah speak quietly, and leave between your azān and your iqāmah time for one who eats to finish his food and one who drinks to finish his drink, and one who needs to relieve himself to do so. And do not get up to pray till you see me to do so. [Tirmizī]

Hadrat 'Abdur Rahmān reports on the authority of his grandfather's father Hadrat Sa'd (Allāh be pleased with him)

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

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who was the mu'azzin of Allāh's messenger in the mosque at Qubā that Allāh's messenger commanded Bilāl to put his fingers in his ears, saying that it made the voice louder. [Ibn Mājah]

Hadrat Abū Mūsā al-'Asharī (Allāh be pleased with him) has reported: I saw Bilāl coming from the side of Abtah (a valley) and called the azān. When he came to and (come to salāt and come to salvation) he turned his neck to the right and to the left respectively without moving his chest. [Bukhārī]

THE RIGHT FOR AZĀN AND IQĀMAH

Hadrat Ziyād bin al-Hāris as-Sudāi (Allāh be pleased with him) said: Allāh's messenger ordered me to call the azān for the Salātul Fajr (dawn prayer) and I did so. Then Bilāl wanted to utter the iqāma, but Allah's messenger said to him, "The man of Sudā has called the azān, and he who calls the azān, and he who calls the azān utters the iqāma". [Tirmizī - Abū Dāwūd - Ibn Mājah]

RESPONSE TO AZĀN AND DU'Ā

Hadrat 'Umar (Allāh be pleased with him) reported Allāh's messenger as saying: When the muazzin says "Allāh is most great, Allāh is most great", and one of you makes the response, "Allāh is most great, Allāh is most great"; then says, "I testify that there is no god but Allāh and he makes the response," I testify that there is no god but Allāh", then says, "I testify that Mūhammad is Allāh's messenger," and he makes the response, "I testify that Mūhammad is Allāh's messenger"; then says, "Come to prayer," and he makes the response. "There is no might and no power except in Allāh; " then says, "Come to salvation," and he makes the response, "There is no might and no power except in Allāh," then says, "Allāh is most great, Allāh is most great"; then says," there is no god but Allāh", and he makes the response, "There is no god but Allāh"; if he says this from his heart, he will enter paradise.

[Muslim]

In brief, the words of the mu'azzin should be repeated except that the response to حی علی الصلوٰۃ (come to

prayer) and حی علی الفلاح (come to salvation) is لاحول ولاقوۃ الا باللہ. (There is no might and no power except in Allāh) and that in the case of the azan for Salatul-Fajr the response to الصلوٰۃ خیر من النوم (Prayer is better than sleep) is (صدقت وبررت).

This means that at these stages the words of the mu'azzin should not be repeated by the listeners.The sunnah is to respond in the words mentioned above. There is neither any tradition requiring a combination of both the phrases nor utterance of only حی علی الصلوٰۃ and حی علی الفلاح has been indicated. However, the tradition is that only لاحول ولاقوۃ الا باللہ should be said in response.

[Zād-ul-Ma'ād]

Of the iqāmah too, the words are to be repeated in the same manner as those of the azān with the addition that in response to قد قامت الصلوٰۃ (Verily prayer is now ready) اقامہا اللہ وادامہا should be said.

At the end of the azān, durūd should be said and the prayer given in the following para should be recited. After this one should make dua for himself and ask for Allāh's bounty. This prayer will be answered.

[Zādul Ma'ād]

THE DU'Ā FOLLOWING THE AZĀN

Hadrat Jābir (Allāh be pleased with him) reported Allāh's messenger as saying: If anyone says when he hears the summons for prayer:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِیْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ (بخاری)

"O Allāh, Lord of this perfect call and of the prayer which is established for all time, grant Mūhammad the WASĪLA and excellency and raise him up in a praise-worthy position which Thou hast promised", he will be assured of my intercession. [Bukhāri]

NOTE: According to a tradition in Sahīh Muslim, WASĪLA is a rank in paradise befitting for only one of Allāh's servants.

He also said: Pray to Allāh for prosperity in religion and worldly affairs:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ رِضَاكَ وَالْعَفْوَ وَالْعَافِيَةَ فِی الدُّنْيَا وَالْاٰخِرَةِ وَفِیْ اَهْلِیْ وَمَالِیْ۔ (زاد المعاد)

"O Allāh, I ask Thee for Thy Pleasure and Pardon and for comfort in this world and in the hereafter and in family and in my belongings."

Hadrat Sa'd bin Abi Waqqās (Allāh be pleased with him) has reported that the Prophet said: The sins of any of you who says after hearing the azān,

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّبِالْاِسْلَامِ دِيْنًا۔ (صحیح مسلم معارف الحدیث)

"I testify that there is no god but Allāh alone who has no partner and that Muhammad is His servant and messenger; I am satisfied with Allāh as Lord, with Muhammad as messenger, and with Islām as religion," his sins will be forgiven him. [Muslim]

AZĀN AND IQAMAH DURING A JOURNEY

Hadrat Mālik bin al-Huwairis (Allāh be pleased with him) said that he and a cousin of his came to the Prophet who said, "When you two are on a journey, you should call the azān and repeat the iqāmah, then the older of you should act as imām. [Bukhārī]

INSTRUCTIONS ABOUT AZĀN

1. The muazzin should be a man having loud voice.
2. The azān should be called standing on a high place outside the mosque.
3. Iqāmah should be said inside the mosque.
4. Calling azān standing at a place inside the mosque is (nearly lawful) However it is in order to say the second call to prayer for the Friday prayer standing in front of the Imām).
5. It is (laudable) to put the forefingers in the ears while calling azān.
6. The words of azān should be called out at ease while the words of iqāmah should be said rapidly.
7. It is masnūn to face qiblah while saying azān and iqāmah.

8. It is sunnah to turn to right and left while uttering the words and irrespective of the azān being for a prayer or other purpose (e.g. saying azān in the ears of a newly born baby) but the chest and feet should remain facing qiblah.
9. It is necessary to maintain the prescribed order of the words of azān.
10. If one has forgotten to respond to azān or has deliberately done so, he may respond even then unless the interval is long.
11. One who calls the azān carries the right to say iqāmah.

[Bihishti Gohar]

JAMA'H (CONGREGATION)

EXPIATIONS AND RANKS

The Prophet said: I saw (in a vision) my exalted and supreme Lord bearing a very fine appearance. He asked me, 'about what are these favoured angels of mine arguing?' I replied, 'You know well'. Then he put his hand (on my chest) between the two shoulders, so that I felt its coolness (i.e. comfort) on my chest. (On account of this blessing) I came to know all that is in the heavens and the earth. Thereupon Allāh said to me, "O Muhammad! Now you know what these favoured angels are arguing about? I replied, 'yes'. It is about the expiations. And these are:

1. Remaining in the mosque after the prayer is over;
2. Going to the mosque to say prayer (salāt) in congregation;
3. performing the wudū well even when it is difficult to do (during extreme cold). Whoever did so, his life was well spent and he met a good death and his sins were forgiven him to such an extent that he became as much clear of his sins as he was on the day when his mother bore him.

Allāh then said, 'O Muhammad, say the following supplication when you have finished your prayer:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرٰتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا
اَرَدْتَّ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ۔

As much large the congregation is, as much it is pleasing to Allāh. [Abū Dāwūd]

The Prophet said: Say the nafl prayers as long as you are cheerful and sit down when you feel exhausted.

[Mishkāt]

THE TAKBĪR-i-TAHRĪMAH
(Takbir-i-Aulā)

Hadrat Anas (Allāh be pleased with him) has reported that the Prophet said: If anyone says his prayer in a congregation for forty days without missing takbīr-i-tahrīma then two absolutions are recorded for him: One from the fire of the Hell and the other from hypocrisy. [Tirmizī]

EXCUSE FOR NOT ATTENDING THE CONGREGATION

It has been reported that Hadrat Umar (Allāh be pleased with him) called the ázān on a cold, windy night, then added, "Pray in your dwellings." Then he said: When it was a cold, rainy night, Allāh's messenger used to command the muázzin to say, "Pray in your dwellings."

[Bukhāri – Muslim]

IMĀMATE

(Leading the prayer)

THE RIGHT AND DUTY OF THE IMAM

Hadrat Abdullāh bin Umar (Allāh be pleased with him) has reported that the Prophet said: Make those your imām who are the best among you, for they are your representatives before Allāh. [Dāraqutnī – Baihaqī]

Hadrat Abū Masūd Ansārī (Allāh be pleased with him) reported Allāh's messenger as saying, "The one of you who is most versed in Allāh's Book should act as imām for the people; but if they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah, if they are equal regarding the Sunnah, then the earliest of them to emigrate, if they emigrated at the same time, then the oldest of them. No man must lead another in prayer where the latter has authority, or sit in his place of honour in his house, without

"O Allāh! I ask Thee for good deeds, giving up of evil, and love for the poor. When it is Thy will to cast Thy servants into trial and tribulation, raise me to Thyself before I fall into it."

And, said that the following lead to exaltation in rank. Wishing peace to each other sincerely; feeding each other and being busy in prayer when other people are sleeping'.

[Mishkāt]

THE IMPORTANCE OF JAMAH

Hadrat Ibn Abbās (Allāh be pleased with him) reported Allāh's messenger as saying, "If any one hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse," (he was asked what an excuse consisted of and replied that it was fear or illness), the prayer he says will not be accepted from him." [Abū Dāwūd]

REWARD FOR THE NĪYAH FOR JAMAH

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said: If any one performs wudū, doing it well, then goes and finds that the peoples have finished the prayer, Allāh will give him a reward equivalent to that of those who prayed and were present at it without that diminshing any thing from these rewards.

THE FIRST ROW

Hadrat Anas (Allāh be pleased with him) has reported Allāh's messenger as saying, "complete the first row, then the one that comes next, and if there is any incompleteness let it be in the last row."

THE CONGREGATION AND ITS EXCELLENCE

Hadrat Abdullāh Abū Umar (Allāh be pleased with him) reported Allāh's messenger as saying, "Prayer said in a congregation is twenty seven degrees more excellent than prayer said by a single person." [Bukhāri – Muslim]

The Prophet said: It is better to say prayer with another man than to say it alone. It is better still with two other men.

his permission."

[Muslim]

Hadrat Abdullāh ibn Umar (Allāh be pleased with him) has reported that the Prophet said: Whoever leads the prayer must fear Allāh and realise that he is responsible for the prayer said by his muqtadis (followers). He will be questioned about his responsibility. If he led the prayer well, he will get a reward equal to the total reward of all the muqtadis (followers) without any thing being diminished from their (muqtadis) reward. If there is any error or deficiency in the prayer, its responsibility will be on the imām. [Mujam-Tabarani – Mariful Hadis]

CONSIDERATION FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "when one of you leads the people in prayer he should be brief, for among them are the sick, the weak and the aged. But when one of you prays by himself, he may pray as long as he likes." [Bukhāri – Muslim]

SAYING THE DUA QUIETLY

Some ulamā hold that while remembering Allāh (ZIKR) and making supplication (duā) for any purpose, it is best to do so quietly, whether one is imām or is saying prayer by himself. The Prophet's doing so loudly was intended to educate the ummah.

And if on any occasion, the imām thinks it advisable to do so loudly, it is not only correct but preferable. [Madārijun Nubuwah]

GUIDANCE FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "When you come to the prayer and we are prostrating ourselves (in sajdah), you must prostrate yourselves without reckoning it as part of your prayer; and if any one is present at a rakah he has been present at the prayer." [Abū Dāwūd]

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "The imām is appointed only to be followed, so when he says 'Allāh is most great' say اللہ اکبر

(Allāh is most great') and when he recites from qurān loudly, listen to it quietly." [Abū Dāwūd etc.]

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "Do not try to go ahead of the imām. When he says اللہ اکبر (Allāh is most great) say, اللہ اکبر (Allah is most great); when he says ولا الضالین (nor of those who err) say آمین (Āmīn; when he bows bow; and when he says سمع اللہ لمن حمدہ (Allāh listen to him who praises Him) say, اللھم ربنا لک الحمد ('O Allah, our Lord, to Thee be the praise.')" [Bukhāri; Muslim]

ATTENDING THE JAMÁH

Hadrat Abū Qatāda (Allāh be pleased with him) has related that once we were praying along with the Prophet when he heard the rapid movement of feet. When he finished the prayer, he enquired as to 'what was the matter.' The people said,'we were hastening to join the prayer.'The Prophet said, 'Never do so again.' When you come for prayer, and, say as much of the prayer with congregation as you can get and complete the rest by yourselves. [Bukhāri]

Hadrat 'Āisha (Allāh be pleased with her) reported the Prophet as saying, "If any of you breaks wind during prayer, he should hold his nose and withdraw."

[Abū Dāwūd]

PRECEDING THE IMĀM IN RAISING ONE'S HEAD FROM SAJDAH

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "Does he who raises his head before the imām not fear that Allāh may change his head into a donkey's?

[Bukhāri – Muslim]

URGE FOR RELIEVING HIMSELF

Hadrat Abdullah bin Arqam said that he heard Allah's messenger say, "when the time for prayer comes and one of you needs to relieve himself, he should do that first."

[Tirmizi – Abu Dawud]

STRAIGHTENING THE ROWS

Hadrat An-Numān bin Bashīr (Allāh be pleased with him) said: Allāh's messenger used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had learned it from him. One day he came out, stood up, and was just about to say اَللّٰهُ اَكْبَرُ (Allāh is most great) when he saw man whose chest projected from the raw, so he said, "servants of Allāh, you must straighten your rows, or Allāh will certainly put your faces in contrary directions. [Muslim – Mariful Hadis]

Hadrat Abū Masūd al-Ansārī (Allāh be pleased with him) said: Allāh's messenger used to touch our shoulders at the prayer and say, "keep straight; do not be irregular and so have your hearts irregular. Let those of you who are sedate and prudent be near me, then those who are next to them." [Muslim]

ARRANGEMENT OF ROWS

Hadrat Abū Mālik al-Ashāri said: I must tell you how Allāh's messenger conducted prayer. He said that he had the iqāmah announced, drew the men up in line and drew up the youths behind them, then led them in prayer (mentioning how he conducted it) then said, "Thus is the prayer of my people." [Abū Dāwūd]

IMĀM SHOULD BE IN THE MIDDLE

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "Have the imām in the centre and close up the gaps." [Abū Dāwūd]

ROOM FOR ONE OR TWO MUQTADĪS

Hadrat Jābir (Allāh be pleased with him) said, Allāh's messenger stood up to pray and I came and stood at his left side, so he took my hand, turned me round, and set me at his right side. Then Jabbār bin Sakhr came and stood at Allāh's messenger's left, so he took us both by the hand, pushed me back, and made us stand behind him. [Muslim]

GUIDE LINES IN RESPECT OF THE MOSQUE

When you go to the mosque you should keep the following instructions in mind and this should be done all the five times:

(1) leaving home for every prayer after having performed wudū [Bukhāri]

(2) leaving home with the niyah to say the prayer (i.e. the real and prior intention should be for prayer only): [Bukhāri]

(3) leaving aside all worldly activities on hearing the azan as if one had no concern with them at all; [Tirmizi; Nashrut-Tib]

(4) saying the following prayer on leaving home and on the way to the mosque:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

'In the name of Allāh, I put my trust in Allāh. there is no power or strength save with him.'

[Tirmizī]

(5) According to traditions, the following dua (supplication) may be recited while going on way to the mosque Seventy thousand angels pray for him who says it.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِحَقِّ السَّائِلِيْنَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هٰذَا فَاِنِّیْ لَمْ اَخْرُجْ اَشَرًا
وَلَا بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ اِتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ وَاَسْئَلُكَ اَنْ
تُعِيْذَنِیْ مِنَ النَّارِ وَاَنْ تَغْفِرَ لِیْ ذُنُوْبِیْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ ،

(By the right bestowed on those who beg of Thee and by the right which Thy worshippers carry with Thy authority, I proclaim that I have not set out with any intention of vanity or pride or grandeur or ostentation, but for the fear or Thy anger and to seek Thy pleasure and I ask Thee to shelter me from the Fire (of Hell) and to forgive my sins, for there is surely none else than Thee who pardons sins). [Ibn Mājah]

(6) Walk with dignity, taking rather small steps while going for prayer, for these steps are counted and there is a reward for each step. [At-Targhīb]

(7) While entering the mosque, take out the left foot from the shoe and put it on the shoe; then take out the right foot from the shoe and step into the mosque.

(8) Abstain from taking about unnecessary worldly affairs;

recite the Qurān and remember Allāh (zikr) in low voice if others are saying their prayers; do not spit towards the qiblah, do not stretch your legs towards the qiblah, refrain from singing; neighter search for things inside the mosque that might have been lost outside, nor make any announcement about it; abstain from playing with the clothes or other things; do not interlock the fingers; in short, do not do any thing against the dignity of the mosque.

[Tabarānī — Musnad Ahmad]

(9) Make sure of joining the prayer with the congregation at the point of takbīr-i-Tahrimah. [Muslim]

(10) Straighten the rows before the takbīr is said.

(11) Sit in the first row as far as possible, either just behind the imām or to his right, otherwise to his left; sit in the second row if the first row is full; then in the next row and so on. In short, do not sit in a back row if there is space in the first. [Muslim; Abū Dāwūd]

(12) Keep the rows perfectly straight; stand shoulder to shoulder leaving no empty places in such a manner that the shoulders and the ankles are respectively in one line. [Sihah]

(13) Say every prayer with such devotion and humility as if this is the last prayer of one's life.

(14) Inclining the heart towards Allāh while in prayer and keep the limbs at rest. [Abū Dāwūd — Nasāī]

Keep the eyes open while saying prayers — to keep them closed is against sunnah. [Madārijun Nabuwah]

(15) Busy yourself in the remembrance of Allāh (zikr) after the farḍ part of the Salātul-Fajr.

(16) After each of the five prayers remain seated on one's place, for as long as one is seated the angels pray for his forgiveness. [At-Targhīb]

(17) After Salātul-Fajr busy yourself in the rememberance of Allāh (zikr) till Salātul Ishrāq. [Tirmizī]

(18) So long as the persons wait for saying prayer with the congregation, they get the reward for saying prayer itself. [Bukhārī]

Remember Allāh (tasbīh) or say durūd (invoke blessings on the Prophet) in the interval between the Sunnah prayer and the farḍ, thus obtaining more reward. Remembering Allāh in the following manner between the Sunnah prayer and the farḍ of Salātul-Fajr brings immense reward:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ One complete rosary (100 times)

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ One complete rosary (100 times)

THE MONTH OF FASTING

RAMADĀN-UL-MUBARAK

THE EXCELLENCE OF FASTING

Hadrat Salmān al-Fārisī told of Allāh's messenger saying in a sermon which he delivered to them on the last day of Sha'bān "A great month, a blessed month, a month containing a night which is better than a thousand months has approached you people. Allāh has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If some one draws near to Allah during it with some good act he will be like one who fulfils an obligatory duty, in another month, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of sharing with others, and a month in which the believer's provision is increased. If some one gives one who has been fasting some thing with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminshed in any respect." Some of them remarked to Allāh's messenger that they did not all have the means to give one who had been fasting some thing with which to break his fast, and he replied, "Allāh gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast, and any one who gives a full meal to one who has been fasting will be given a drink from any tank by Allāh and will not thirst till he enters paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell. If any one makes things easy for his slave during it, Allāh will forgive him and free him from hell.

[Mishkāt – Mariful Hadis]

ACCOUNTABILITY DURING FASTING

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allah's messenger as saying, "He who fasts during Ramadān with faith and seeking his reward from Allāh will have his past sins forgiven; he who prays during the night in Ramadān with faith and seeking his reward from Allāh will have his sins forgiven," and he who passes Lailatul-qadar in prayer with faith and seeking his reward from Allāh will have his past sins forgiven." [Bukhārī and Muslim]

BLESSING OF FASTING

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said: Make it a practice to fast; you will always enjoy good health. [Tabarānī]

Fasting is a source of both outward and inward happiness in the same way as it is a remedy for both outward and inward ailments.

IMPORTANCE OF FASTING

Hadrat Āíshah (Allāh be pleased with her) said that when the last ten days (of Ramadān) began, Allāh's messenger would resolve firmly and would stay awake at night (for religious exercises) and also wakened his family (wives and others, so that they may share the blessings and good luck of these nights)

THE LOSS DUE TO NOT FASTING

Hadrat Abū Hurairah (Allāh be pleased with him) reported that the Prophet said: If any one leaves even one day's fast without the leave provided by the Shariah for travelling and sickness etc., and fasts even for the rest of his life time, he cannot make good what has been lost. [Musnad Ahmad – Mariful Hadis]

SEEING THE NEW MOON

CONFIRMATION OF THE APPEARANCE OF NEW MOON AND EVIDENCE OF A WITNESS

Hadrat Ibn Umar (Allāh be pleased with him) said that the people tried to see the new moon and he informed Allāh's messenger that he had seen it, so he fasted and commanded the people to observe the fast." [Abū Dāwūd – Mishkāt]

It has been reported that the Prophet said, "The month consists of twenty-nine days, but do not fast till you see it (new moon) and if the weather is cloudy wait till thirty days of the previous months (Shábān) have passed." [Bukhārī Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) reported

Allāh's messenger as saying, "Fast when you see it (new moon) and break when you see it, and if the weather is cloudy treat Shábān as having thirty days." [Bukḥārī – Muslim]

SAHARĪ (MORING MEAL)

The Prophet has said: There is a blessing in taking a meal a little before dawn. Never fail to do so. If nothing else is available, then drink even a draught of water, for Allah bestows His mercy on those who eat and drink at that time and angels pray for them. [Musnad Ahmad, Mariful Hadīs]

IFTĀR (BREAKING THE FAST)

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as stating that Allāh most high has said, "Those of my servants who are quickest in breaking their fast are dearest to me."

[Tirmizī]

Hadrat Salmān bin Āmir (Allāh be pleased with him reported Allāh's messenger as saying, When one of you breaks his fast he should do so with dates for they provide blessing; but if he cannot get any he should break his fast with water for it is purifying." [Mishkāt]

Hadrat Anas (Allāh be pleased with him) said that the Prophet used to break his fast before praying with fresh dates, but if there were no fresh dates, he had a few dry dates, and if there were no dry dates he took some mouthful of water.

[Tirmizī – Mariful Hadīs]

Hadrat Abdullāh bin Umar (Allāh be pleased with him) told that the Prophet said when he broke his fast,

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْأَجْرُ اِنْشَاءَ اللّٰهُ

"Thirst has gone, the arteries are moist and the reward is sure, if Allāh will."

[Abū Dāwūd – Mariful Hadīs]

Hadrat Múāz bin Zuhra (May Allāh bless him) told that when the Prophet broke the fast he said,

O Allāh, for Thee I have fasted and with Thy provision I have broken my fast." [Abū Dāwūd]

Hadrat Umar (Allāh be pleased with him) has related that the Prophet said: "Not a single prayer made by a fasting man at the time of breaking fast (iftār) is rejected. (Ibn Mājah)

SALATUT –TARAWIH

Most of the Ulamā are in agreement that Ahlus-sunnat have ijmā (consensus of opinion) about tarāwīh being a sunnah. Out of the four imāms Abū Hanīfah, Shafaī and Ahmad ibn Hambal have clearly laid dwon that it is a twenty rakah prayer and is sunnat-i-Muakkadah (enjoined emphatically by the Prophet).

[Khasāil-i-Nabawi]

RECITATION OF THE QURĀN

It is sunnat-i-múakkadah to recite the whole of the Qurān serially in salātut-Tarāwīh once during the month of Ramadān. If due to some excuse, it is uncertain that the muqtadis will be able to stand it then the ten sūrahs from sūratul-Fīl (OV) to the last one should be recited, one sūrah in each rakah. After completing ten rakahs, the same sūrahs should be repeated, or any other sūrahs that may be in mind, should be recited.

[Bihishtī Gauhar]

SAYING SALĀTUT-TARĀWĪH THROUGHOUT THE MONTH

It is a Sunnah to say salātut-Tarāwīh throughout the month, even if the recitation of the whole Qurān has been completed before the end of the month, for example, even if the whole Qurān has been recited during the first fifteen days, it is a sunnat-i-múakkadah to continue salātut-Tarāwīh during the remaining days of the month.

SAYING SALĀTUT-TARĀWĪH WITH THE CONGREGATION

It is sunnat-i-Muakkadah to say salātut-Tarāwīh with the congregation even if the Quran has been recited completely once in a congregation.

Allāh's messenger as saying, "Fast when you see it (new moon) and break when you see it, and if the weather is cloudy treat Shábān as having thirty days." [Bukḥārī – Muslim]

SAHARĪ (MORING MEAL)

The Prophet has said: There is a blessing in taking a meal a little before dawn. Never fail to do so. If nothing else is available, then drink even a draught of water, for Allah bestows His mercy on those who eat and drink at that time and angels pray for them. [Musnad Ahmad, Mariful Hadīs]

IFTĀR (BREAKING THE FAST)

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as stating that Allāh most high has said, "Those of my servants who are quickest in breaking their fast are dearest to me."

[Tirmizī]

Hadrat Salmān bin Āmir (Allāh be pleased with him) reported Allāh's messenger as saying, When one of you breaks his fast he should do so with dates for they provide blessing; but if he cannot get any he should break his fast with water for it is purifying." [Mishkāt]

Hadrat Anas (Allāh be pleased with him) said that the Prophet used to break his fast before praying with fresh dates, but if there were no fresh dates, he had a few dry dates, and if there were no dry dates he took some mouthful of water.

[Tirmizī – Mariful Hadīs]

Hadrat Abdullāh bin Umar (Allāh be pleased with him) told that the Prophet said when he broke his fast,

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْأَجْرُ اِنْشَاءَ اللّٰهُ

"Thirst has gone, the arteries are moist and the reward is sure, if Allāh will."

[Abū Dāwūd – Mariful Hadīs]

Hadrat Múāz bin Zuhra (May Allāh bless him) told that when the Prophet broke the fast he said,

O Allāh, for Thee I have fasted and with Thy provision I have broken my fast." [Abū Dāwūd]

Hadrat Umar (Allāh be pleased with him) has related that the Prophet said: "Not a single prayer made by a fasting man at the time of breaking fast (iftār) is rejected. (Ibn Mājah)

SALATUT –TARAWIH

Most of the Ulamā are in agreement that Ahlus-sunnat have ijmā (consensus of opinion) about tarāwīh being a sunnah. Out of the four imāms Abū Hanīfah, Shafaī and Ahmad ibn Hambal have clearly laid dwon that it is a twenty rakah prayer and is sunnat-i-Muakkadah (enjoined emphatically by the Prophet).

[Khasāil-i-Nabawi]

RECITATION OF THE QURĀN

It is sunnat-i-múakkadah to recite the whole of the Qurān serially in salātut-Tarāwīh once during the month of Ramadān. If due to some excuse, it is uncertain that the muqtadis will be able to stand it then the ten sūrahs from sūratul-Fīl (OV) to the last one should be recited, one sūrah in each rakah. After completing ten rakahs, the same sūrahs should be repeated, or any other sūrahs that may be in mind, should be recited.

[Bihishtī Gauhar]

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It is sunnat-i-Muakkadah to say salātut-Tarāwīh with the congregation even if the Quran has been recited completely once in a congregation.

SAYING SALĀTUT-TARĀWĪH IN PARTS

Salātut-Tarāwīh should be said in parts of two rakáhs each with rest after every four rakáhs for so much time as has been taken in saying the prayer but this can be reduced to suit the convenience of the muqtadīs (followers) – [Bihishtī Gohar]

IMPORTANCE OF SALĀTUT-TARĀWĪH

Saying of Salātut-Tarāwīh during the month of Ramaḍān is sunnat-i-muakkadah. Failing to say salātut-Tarāwīh is a sin (women often ignore this prayer. This must never be done).

After the farḍ and sunnah prayers of salātul-Ishā, twenty rakahs should be said in salātut-tarawih. After completion of twenty rakáhs, salātul-witr should be said.

TRADITION IN SUPPORT OF TWENTY RAKAHS OF SALĀTUT-TARĀWĪH

Haḍrat Ibn Abbās (Allāh be pleased with him) has stated that during the month of Ramaḍān, the Prophet used to say twenty rakahs and witr. (Majma-uzzawaid) [Although one of the rāwīs (reporters) of this tradition is weak, but since the Companions and those who immediately followed them have been acting accordingly and continuously, this tradition is acceptable in accordance with the principle laid down by those learned in traditions (Muhaddisīn) and those learned in jurisprudence (Fiqh).

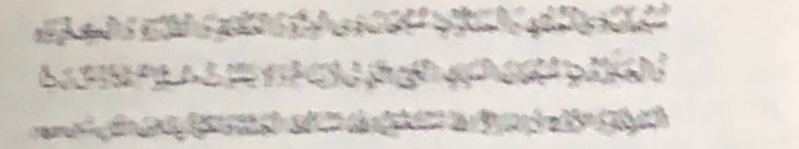
Haḍrat Saīb bin Yazīd and Haḍrat Yazīd bin Rumān (Allāh be pleased with them) have stated that during the Caliphate of Haḍrat Umar (Allāh be pleased with him), the Companions used to say twenty rakáhs in salātut-Tarāwīh.

[Asārus-Sunan – Muwattā – Baihaqī]

REMEMBERANCE OF ALLĀH (ZIKR) DURING THE INTERVAL IN TARĀWĪH

The zikr (rememberance of Allāh) after every four rakáhs does not appear in any of the traditions. However, Allāmā Shāmī (May Allāh bless him) has made a mention of it by reference to Qahistānī and Manhājul-Ibād that the following

zikr should be said after every tarāwīh



Glory to the owner of the Supreme Sovereignty and of bodies and souls. Glory to the owner of honour and splendour and power and omnipotence. Glory to the ever sovereign who never dies;

Lord of the angels and the spirit. There is no god but Allāh we seek Thy pardon, ask for Paradise and seek refuge from the Fire. [Shāmī]

The Prophet has said Allāh has made the fasts of Ramaḍān obligatory, and (by Allāh's leave) I have made it a source to keep awake at night during Ramaḍān (to say salātul tarāwīh) (Because it has been specifically enjoined it is also a necessary item) whoever fasts during Ramaḍān with full belief to get a reward, and keeps awake at night, he will be as free from sin as on the day his mother gave him birth. [Nasai – Hayātul Muslimīn]

ITIKĀF
(Retirement in a mosque)

It is related in reliable traditions that when the last ten days of Ramaḍān began a special space would be set apart for the Prophet in the mosque and it would be curtained off by matting or a small tent would be pitched for him.

On the twentieth of Ramaḍān after saying salatul-Fajr he would go to the mosque and would come out only after the moon had been sighted.

[Mariful Hadis

MUSTAHABBAT-i-ITIKĀF

(1) Doing good and talking good,
(2) Reciting the Qurān
(3) Reciting durūd (invoking blessings on the Prophet) repeatedly.
(4) Studying and teaching religious subjects,
(5) Delivering sermons and tendering advice (admonition)

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سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوْتِ سُبْحَانَ ذِى الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ
وَالْجَبَرُوْتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِىْ لَا يَنَامُ وَلَا يَمُوْتُ سُبُّوْحٌ قُدُّوْسٌ رَبُّ
الْمَلٰئِكَةِ وَالرُّوْحِ لَا اِلٰهَ اِلَّا اللّٰهُ نَسْتَغْفِرُ اللّٰهَ نَسْئَلُكَ الْجَنَّةَ وَنَعُوْذُبِكَ مِنَ النَّارِ (نسائی ص۱۵۱)

Glory to the owner of the Supreme Sovereignty and of bodies and souls. Glory to the owner of honour and splendour and power and omnipotence. Glory to the ever sovereign who never dies;

Lord of the angels and the spirit. There is no god but Allāh we seek Thy pardon, ask for Paradise and seek refuge from the Fire. [Shāmī]

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[Mariful Hadis]

MUSTAHABBAT-i-ITIKĀF

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(4) Studying and teaching religious subjects,
(5) Delivering sermons and tendering advice (admonition)

(6) retiring in a mosque (itikāf) where regular daily congregational prayers are held.

[Bihishtī Zewar]

Hadrat Āishah (Allāh be pleased with her) is reported to have said that the sunnah for one who is observing a period of private devotion in a mosque (itikāf) is not to visit an invalid, or attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no period of private devotion in a mosque (itikāf) without fasting, and it must be carried out in a mosque where congregational prayers are held.

[Abū Dāwūd – Mishkat]

ITIKĀF-E-MASNŪNĀ

According to sound traditions, the Prophet used to observe a period of private devotion in a mosque (Itikāf) regularly during the last ten days of Ramadān. It is a sunnat-i-muakkadah-alal-Kifāyah since the doing so by some suffices for all other Muslims.

ITIKĀF AND WHAT ONE SHOULD DO IN ITIKĀF

Ten days itikāf is Sunnah and itikāf of a period of less than that is nafl.

A woman should do so in her house. During itikāf one should busy himself in reading the Qurān or studying other religious books. [Bihishtī Zewar]

LAILAT-UL-QADR

Hadrat Āishah (Allāh be pleased with her) has reported Allāh's messenger as saying, "Seek Lailat-al-Qadr on an odd number night among the last ten in Ramadān."

[Bukhārī]

DUĀ IN LAILAT-UL-QADR

Hadrat Āishah (Allāh be pleased with her) is reported to have said that she asked Allāh's messenger to tell her what prayers to say on lailat-ul-qadr. If she knew which night it was and he told her to say, اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

O Allāh Thou art forgiving and lovest forgiveness, so forgive me." [Mishkāt – Mariful Hadīs]

THE LAST NIGHT OF RAMADĀN

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that when the Prophet said that on the last night of Ramadān, Allāh decides to pardon and forgive his ummah and was asked whether it was Lailat-al-qadr, he replied, "No, but a workman is paid his full wages only when he has finished his work."

SADAQAT-UL-FITR

Hadrat 'Amr bin Shúaib (May Allāh bless him) on his father's authority said his grandfather told that the Prophet sent some one to announce in the ravines of Mecca, "The sadaqah relating to the breaking of the fast is incumbent on every Muslim, male or female, freeman or slave, young or old, consisting of two mudds (about 1¾ kilos of wheat or such like or a Sā' (slightly more than 3¼ kilos) of grain."

[Tirmizī]

CELEBRATING THE OCCASION

The Prophet has said: "You used to celebrate on two days in a year. Allah has blessed you with two better days – Idul-Fitr and Īdul-Azhā. These are the days for eating and drinking, enjoying together and remembering Allāh.

[Sharh Maari al-Āsār]

VOLUNTARY FASTING
(Other than the month of Ramadān)

The Prophet had the noble habit of fasting every now and then. Sometimes he used to fast for days together. He had a peculiar way in the matter of fasting in so far as he fasted on particular days to suit the convenience of the occasion but quite often he did not. [Sharh Shamāil Tirmizī]

Hadrat Āishah (Allāh be pleased with her) said, "Allāh's messenger used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allāh's messenger fast a complete month except in Ramadān, and I never saw him fast more in any month than in Shaban." [Mishkāt – Bukhārī – Muslim]

THREE DAYS IN EVERY MONTH

Hadrat Muāzah al-Adawiyah said, she asked ʿĀishah (Allāh be pleased with her) whether Allāh's messenger used to fast three days every month, and she replied that he did. She asked which days in the month he fasted, and she replied that he did not care which days of the month he fasted.

[Muslim – Mishkāt – Tirmizī]

FASTS ON MONDAY AND THURSDAY

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "Man's deeds are presented (to Allāh) on Mondays and Thursdays, and I like mine to be presented when I am fasting."

[Tirmizī]

CONTINUOUS FASTING FORBIDDEN

Hadrat 'Abdullāh bin 'Āmr bin al-As told of Allāh's messenger saying to him, "Have I not been informed, 'Abdullāh, that you fast during the days and get up at night for prayer?" When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, your eye, your wife, your offshoots and your visitors."

[Shamāil-Tirmizī]

SIX FASTS IN THE MONTH OF SHAWWĀL

Hadrat Abū Ayyūb Ansāri (Allāh be pleased with him) told that Allāh's messenger said, "If any one fasts during Ramadān, then follows with six days in Shawwal, it will be like a perpetual fast."

[Muslim – Mariful Hadīs]

SPECIFIC FASTS

Hadrat Hafsa (Allāh be pleased with her) said that there were four things which the Prophet never omitted: (1) Fasting on 'Ashūra, (2) the first ten days of Zul Hijjah and (3) three days every month, and (4) praying two rakahs before dawn.

[Nasaī]

FASTING ON THE DAYS OF THE WHITE (NIGHTS)

Hadrat Qatada bin Milhān (Allāh be pleased with him) has related that the Prophet used to enjoin us to fast on the days of the white (nights) (i.e., the thirteenth, fourteenth and fifteenth nights of the month, the nights when there is most moonlight) saying that fasting on these three days every month is equivalent (in merit and reward) to a perpetual fast."

[Mishkāt – Nasaī]

FASTING DURING FIRST TEN DAYS OF ZUL-HIJJAH

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said: Fasting on no other days is as dear to Allāh as fasting during the first ten days of Zul Hijjah. The fast on each of these days is equivalent in merit to fasting for the whole year, and nawāfil (voluntary prayers) said during each of these nights are equivalent to nawāfil of Lailat-al-qadr.

FASTING ON 15TH OF SHABĀN

Hadrat Alī (Allāh be pleased with him) has reported that the Prophet said: When the fifteenth night of Shabān comes, say nafl prayers and fast that day, for as soon as the sun sets that evening Allāh's Illumination and Mercy descend on to the skys and He says, "Is there any servant of mine who begs Me for pardon and forgiveness, so that I decide to forgive him? Is there any servant of Mine who begs Me for sustenance so that I decide to give him sustenance? Is there any afflicted servant of Mine who begs Me for health and well being, so that I provide him comfort. Likewise Allāh calls to various needy persons so that they may ask Him to remove their needs and He may grant their petition. In the same way Allāh's mercy keeps calling to His servants all the night from sunset to sunrise. [Ibn Majāh]

FASTING ON MONDAYS AND THURSDAYS

Hadrat Āisha (Allāh be pleased with her) said that Allāh's messenger used to fast on Mondays and Thursday. [Tirmizī – Nasaī]

FASTING ON THE DAY OF 'ĀSHŪRĀ'

Hadrat 'Abdullāh Ibn Abbās (Allāh be pleased with him) has related that the Prophet had made it a point to fast on the day of 'Āshūrā and commanded the Muslims to.do so. On this certain Companions told him that it was day held in honour by Jews and Christians. If we fast on this day, will this not mean similarity btween them and us? The Prophet replied, If I am spared till next year, I shall fast on the ninth. But before next Muharram, the Prophet breathed his last. [Muslim – Mariful Hadis]

SAUM-E-WISĀL
(Continuous Fasting)

The Prophet used to devote himself in many kinds of ibādāt during the month of Ramadān, So in the month of Ramadān, the Prophet and Jibrāil used to recite the Qurān together manzil by manzil. When he met Jibrail he would be more generous than a strong breeze. He was much more generous than any one else but in the month of Ramadān he would exceed even himself in generosity and beneficence, also in reciting the Qurān, remembering Allāh (zikr) and private devotion in a mosque (itikāf). He would set the month of Ramadān apart for ibādah so much so that he would some time observe continuous fasting so as to occupy himself in remembering Allāh but he forbade the noble companions from doing so i.e. observing continuous fasting. [Zādul Ma'ād]

The Prophet used to observe fast continuously during the nights of Ramadān without eating or drinking any thing or breaking his fast. However, as a token of mercy and affection and out of farsightedness he would forbid the Compsnions from doing so, as Hadrat Āisha (Allāh be pleased with her) has related in a tradition that the Prophet has forbidden to observe continuous fasting. The Prophet said: "Do not observe continuous fasting." On this, the Companions (Allāh be pleased with them) asked him, when you, yourself observe continuous fasting, why do you forbid us to do so? We yearn to follow you.' He replied, 'I am not like any one of you.' In another version he (the Prophet) is reported to have said: Which one of you is like me? I pass my nights in the company of my Lord, for He is my cherisher and my guide; He provides me food and drink.' In another version, the words are, He is the

provider of the food that he gives and of the drink that he gives. [According to the commentators of traditions, this means spiritual food.] Allāh alone knows truth of the matter. According to Imām-e-Azam Abū Hanīfah also, observing continuous fasting is not permissible. [Madārijun Nubuwah]

THE MASNŪN ACTIONS ON 'ĪDAIN
(Īdul-Fitr and Īdul-Adhā)

(1) It has been established that the Prophet used to take bath on the days of Īdain. Hadrat Khālid bin Sa'd has related that it was the Prophet's custom to take bath on Īdul-Fitr, Yaum an-Nahr and Yaum-ul-Arafah.

(2) The Prophet used to put on good looking and excellent dress on the days of 'Īd. Sometimes he wrapped himself in a green and red striped sheet called Burd-al-Yamāni. It is mustahabb to adorn oneself with this on 'Īd days provided the dress is otherwise according to Shariah.

(3) It was the noble habit of the Prophet not to go out in the morning on the day of breaking of fast (Īdul-Fitr) till he ate some dates, and he would eat an odd number.

[Bukhāri]

(4) The Prophet would eat nothing on the day of sacrifice (Īdul-Adhā) until he came back after having said the prayer. Accordingly it has been related in traditions that on the day of breaking of fast (Idul-Fitr) he would not go out without having taken some thing and on the day of sacrifice (Īdul-Adha) he went out (for prayer) without having taken any thing and would not take any thing until he had prayed, and sacrificed. Then he would take some meat out of it. [Jame Tirmizī – Ibn Mājah]

'ĪDGĀH
(Open land for prayer)

(5) It was the noble habit of Prophet to offer salātul-Īdain in 'Idgah (open ground for salātul 'Īdain).

[Muslim – Bukhāri]

From the above, we learn that it is more meritorious to go to 'Īdgāh for salātul-Idain than to do so in a mosque because inspite of the honour and dignity which the Prophet mosque has, the Prophet himself used to go out to the 'Īdgāh. However,

if there is any cogent reason for not doing so, then salātul-'Īdain may be said in a mosque.

[Abū Dāwūd – Madārijun Nubuwah]

(6) Saying the takbīr (اللہ اکبر) Allah is most great – repeatedly is a sunnah. (Tabarāni).

According to a marfū tradition related by Hadrat Abū Hurairah (Allāh be pleased with him) the Prophet said, "Adorn your 'Īds with repeated utterances of takbīr.'

(7) The Prophet used to go to 'Īdgāh on foot. [Ibn Mājah] To do so is a Sunnah. Some Ulama hold it to be mustahabb.

(8) The Prophet used to say the prayer on Īdul-Fitr late but would say the Īdul Adhā prayer early.

[Musnad Shafi – Madārijun Nubuwah]

(9) No sooner than the Prophet reached the 'Īdgāh, he would begin to say the prayer, without azān, without iqāmah and without a call for congregational prayer. No such things were there.

(10) In the matter of number of Takbīrāt-e-Īdain, there are variations. According to Hanafi school of thought, there are three takbīrāt before recitation of Qurān in the first rak'ah and three in the second after recitation of the Qurān before rukū.

(11) The Prophet used to deliver the sermon standing, and after saying the prayer.

(12) The Prophet went out for salātul 'Īdain by one road and he returned by another [Mishkāt]

(13) Owing to his strict observance of Sunnah Hadrat Ibn 'Umar (Allāh be pleased with him) would not leave his home before sunrise and once he had left he would say takbīr till he reached the 'Īdgāh. [Abū Dāwūd – Zādul Ma'ād]

(14) When the Prophet and his companions reached the Īdgāh they would not say any nafl prayer either before or after salātul-Īdain which they would say before khutaba (sermon). Thus they prayed two rak'ahs in salātul 'Idain.

[Zādul Ma'ād]

In the first rak'ah, after the takbīrāt, the Prophet would recite al-Fātihah and then sūratul Qāf (L) and in the second rak'ah he would recite sūratul Qamar (Liv). More frequently, he would recite suratul Ālā (xxxvii) and suratul Ghāshia (xxxxvi) respectively in the two rak'ahs.

[Zādul Ma'ād]

These sūrahs are not to be regarded as obligatory. Other sūrahs may also be recited.

REMEMBERANCE AND ADMONITION

(15) When the Prophet finished the prayer (salātul-'Īdain) he would stand facing the people who were seated in their rows, deliver an exhortation, issue instruction and give them commands. If he intended to send an army, he did so, or if he had any special orders he gave them, and then departed.

[Bukhārī – Muslim]

There was no mimber (pulpit) in 'Īdgāh and none would be brought from Madīna, so he would stand on the ground and speak. [Zādul Ma'ād]

(16) It is also reported that the Prophet used to say the following takbīr from the salātul-Fajr on the Day of Arafah (nineth of Zul-Hajjah) to salātul-Asr on the last day of at-tashriq (thīrteenth day of Zul Hijjah)

اَللّٰہُ اَکْبَرُ اللّٰہُ اَکْبَرُ لَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ (زاد المعاد)

(Allāh is most great, Allāh is most great. There is no god other than Allāh. Allāh is most great. Allāh is most great.

[Zādul Ma'ād]

MANNER OF SAYING SALĀTUL-ĪDAIN

(17) One should begin the prayer in the usual manner by facing the qiblah and following the imām. The hands should be raised saying Allāh-u-Akbar and then joined. In the first rak'ah after saying and taawwuz but before the qiraat, the hands should he raised to the ears and let go, meanwhile saying Allāh-u-Akbar. The hands should be raised a second time to the ears, and let go, meanwhile saying Allāh-u-Akber. The third time Allah-u-Akbar as for the second time, but the hands should be joined. Then qurān should be recited and rakah completed as is ordinarily done. In the second rak'ah, the raising and letting go of the hands should be done after th qiraat following the Imām, but the hands should not be joined after the third takbīr. When the imām says the takbīr the fourth time, then rukū should be performed, and the prayer completed in the usual manner. [Bihishtī Zewar]

(18) Salātul-'Īdain consist of two rak'ahs without any azān or iqāmah. [Muslim]

(19) It is forbidden to say nafl prayer in the 'Īdgāh either before or after the prayer.

(20) If any one has missed the congregational prayer, he is not allowed to say it alone. For the salātul-'Īdain, congregation is a necessary condition. However, if the number of such men is sufficient they may form a second congregation to offer the prayer. [Bihishtī Gauhar]

THE SERMON (KHUTBAH) AFTER SALĀTUL-'IDAIN

(21) After the prayer, two khutbāhs should be read out. Between these two khutbahs, there should be an interval as between the Friday Khutabah.

TAKBĪR IN THE KHUTBAH

(22) The Khutbah after salātul-'Īdain should begin with takbīr and in the first part the takbīr should be said nine times and in the second part seven times.

(23) While going for prayer on the day of breaking the fast (Īdul-Fitr) the takbīr should be said on a low voice (almost silently) and on the day of sacrifice (Īdul-Adhā) it should be said loudly. [Bihishti Gauhar]

SADAQATUL-FITR

(24) Sadaqatul-Fitr is obligatory on every Muslim, man and woman, if he/she is sahib-e-nisah (i.e. possess cash or things over and above his ordinary needs or commercial goods, or house(s) other than in his/her own occupation, if the value comes upto a certain limit called the nisāb). The sadaqah should also be given on hebalf of underage children entirely supported by him or her. The amount of sadaqah is half a Sā (about 1¾ kilos) of wheat or its price. It is a Sunnah to pay it before the prayer.

[Bihishtī Zewar]

MASNŪN ACTIONS ON ĪDUL-ADHĀ

(1) It is a sunnah to keep awake on the night of Īdul-adhā and remain occupied in ibādah for the sake of reward.

(2) From the 9th Zul Hijjah upto the salātul-Asr on the 13th, it is obligatory for every one (other than a traveller) to say takbīrātut-tashrīq loudly after every farḍ prayer said with

a congregation. Some 'Ulamā hold it necessary for travellers, women and those saying prayer individually. As such if such persons and women do so, it is commendable. However, if a woman utters takbīrāt, she should do so silently.

(3) Eating a few dates before Īdul-Fitr prayer and eating nothing before 'Īdul-Aḍhā prayer, if one intends to offer a sacrifice, is masnūn. It is also a sunnah to eat some of the meat of the sacrificed animal after the prayer.

(4) If one intends to offer a sacrifice, it is mustahabb not to have his hair trimmed and his nails chopped from the time he sees the moon of Zul Hijjah until after he has offered the sacrifice. [Bihishtī Gauhar]

REWARD FOR SACRIFICING

Hadrat Zaid bin Argam (Allāh be pleased with him) has related: The Companions asked the Prophet, 'O Apostle of Allāh! What is this thing called sacrifice?' He replied, 'It is the way of your (geneological or spiritual) father Ibrāhīm. They said, O Apostle of Allāh! what do we get out of it?' he replied, 'One good deed for every hair (of the sacrificed animal). They further asked, 'If the animal be a wool bearing animal? He replied, 'One good deed for every fibre of wool.'

[Hākim]

SACRIFICING ON BEHALF OF THE UMMAH

Hadrat Abū Talha (Allāh be pleased with him) has related that the Prophet once sacrificed one ram (for himself) and while sacrificing another one said, "This is on behalf of every one of my ummah who believed in me and attested (to my prophethood).'

[Mausli Tabarāni Kabīr and Ausat-Jamaul-Fawāid]

NOTE: The intention of the Prophet was to include his ummah in the reward and not that this was a sacrifice on behalf of the whole of ummah and no one was required to do it any more. It is a matter for deep consideration that the Prophet kept his ummah in his mind while offering the sacrifice and it is deplorable for the ummah not to remember him at the time of sacrificing and not offering a sacrifice on his behalf.

It is said in the traditions that one should also offer a sacrifice on behalf of the Prophet – for it increases love for

him. [Abū Dāwūd]

Hadrat Umm Salama (Allāh be pleased with her) has related that the Prophet said, 'After (the moon of Zul Hijjah has been sighted and) the first Ashūra (10 days of the month has begun, if one of you intends to offer a sacrifice, he must not get his hair trimmed or his nails chopped until he has offered his sacrifice.

[Mariful Hadīs – Muslim]

NOTE: This is mustahabb and not obligatory.

The Method of sacrifice.

Whenever the Prophet wanted to sacrifice a goat, he would place his left foot on its face and would slaughter it saying:

بسم الله الله اكبر

[In the name of Allah. Allah is most great] He enjoined his people that when they have to slaughter they should do so in a proper manner i.e., they should use a sharp knife and slaughter (the animal) quickly. [Zadul Maad]

It occurs in Abu Dawud on the authority of Hadrat Jabir (Allah be pleased with him): "I went with the Prophet to the Idgah on the day of Idul Adha. A ram was brought to him after he had finished the khutbah. He slaughtered it with his own hand saying, ... (Bismillah, Allahu Akbar) and said: "This is on my behalf and on behalf of every one of my Ummah who has not been able to sacrifice". It has been reported in Sahihain that the Prophet used to do slaughtering and nahr in Idgah.

Hadrat Jabir bin Abdullah (Allah be pleased with him) said that on the day of sacrifice, the Prophet slaughtered two blackish white horned castrated rams. After turning their faces towards the Qiblah he recited, –

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ عَلٰى مِلَّةِ إِبْرٰهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللّٰهِ اَللّٰهُ أَكْبَرُ

[Lo! I have turned my face toward him who created the heavens and the earth, as one by nature upright, and I am not of the idolators. Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him). [VI/79, 163-164]

[O Allah! This sacrifice is from Thee, and for Thee; accept it then from Mohammad and his people – In the name of Allah, Allah is most great And then he slaughtered them.

[Ahmad – Abu Dawud]

After slaughtering the following should be recited,

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَّ خَلِيلِكَ إِبْرٰهِيمَ عَلَيْهِ السَّلَامُ

[Accept it from me in the same manner as Thou has accepted the sacrifice from Thy beloved, our Sayyid, Mohammad (Peace be on him) and Thy Khalil, our Sayyd, Ibrahim (Peace be on him).]

If the above supplication is recited on behalf of some one else then عَنْ should be said instead of the word مِنِّي and thereafter the name of the person offering sacrifice should be said.

HAJJ

HAJJ AND 'UMRAH

The Obligatory nature of Hajj

Hadrat 'Alī (Allāh be pleased with him) has related that the Prophet Said: "If any-one possesses enough provision and a riding-beast to take him to Allāh's House and does not perform the Hajj, it does not matter whether he dies a Jew or a Chirstian. That is because Allāh who is blessed and exalted says, 'Hajj (pilgrimage) to the House is a duty men owe to Allāh, those who can afford the journey'."

[Tirmizī, Ma'rfiul Hadis]

Status of 'Umrah.

There is another act of devotion to Allāh of the same type as Hajj, i.e. 'Umrah which is Sunnat-ul-Muakkadah. As some of the rites and ceremonies performed in it are the same as those of Hajj, it is also called Hajj-e-Asghar – the Lesser Hajj.

[Hayāt-ul-Muslimīn]

The Blessings of Hajj and 'Umrah.

Hadrat 'Abdullāh Ibn Mas'ūd (Allāh be pleased with him) has relāted that the Prophet said: "Make the Hajj and 'Umrah follow one another closely, for they remove poverty and sins as a blacksmith's bellows removes impurities from iron, gold and silver; and a Hajj which is accepted gets no less a reward than paradise."

[Tirmizī, Nasaī, Ma'rifuI Hadis]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said: "Those who perform the Hajj and those who perform the 'Umrah are people who have come to visit Allah. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them."

[Mishkāt]

The Prophet is reported to have said: Allāh sends down one hundred and twenty blessings for his servants performing Hajj. Out of these, sixty are for those who perform the tawāf (circumambulation) of the House of Allāh, forty for those who say their prayers there and twenty for those who only keep looking at it. (House of Allah). [Baihaqī]

The Prophet has also said. "Whoever performs the tawāf of the House of Allah fifty times, he becomes free from sin as on the day his mother bore him."

[Tirmizī]

Presence at 'Arafat is the Hajj in reality.

Hadrat 'Abdur Rahmān bin Ya'mur ad-Dīlī (Allāh be pleased with him) has related that he heard the Messenger of Allāh as saying, "The pilgrimage is halt at 'Arafāt. He who gets to 'Arafāt on the night of Jam' (on the night when pilgrims are at Muzdalifah) before dawn has attained the pilgrimage: The days at Mina are three, but if any-one hurries over matters in two days, he is guilty of no sin, and if anyone is late he is guilty of no sin."

[Mishkat]

The eminence of 'Arafat or 'Arafah.

Hadrat Jābir (Allāh be pleased with him) had related that Allāh's Messenger said: When the day of 'Arafah comes Allah descends to the lowest heaven and praises them to the angels saying, "Look at my servants who have come dishevelled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them."

[Part of a long hadis – Mishkāt]

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(There is no god but Allah alone Who has no Partner to whom the dominion belongs, to whom praise is due and who is Omnipotent.

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اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي صَدْرِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا اَللّٰهُمَّ اشْرَحْ لِي صَدْرِي
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(O Allah! Give light to my heart, and to my chest, and to my ears, and to my eyes. O Allah! dilate my bosom, and make my task easy for me. I seek refuge in Thee from the whisperer in the heart, and from confusion in my affairs and the torment of the grave. O Allah! I seek refuge in Thee from the evil of what enters the night and what enters the day, and from the evil of what the winds bring, and from the evil of the adversity of times.)

At the time of saying the above dūā he had raised his hands to the level of his chest. When he spread his hands forward for dua he said, "The dūā said on the Day of 'Arafah is the be: of all Adiyah (supplications). [Zādul Ma'ād]

MIQĀT
(Stations/places for putting on the ihrām)

Hadrat Ibn 'Abbās said that Allāh's messenger appointed the following places for putting on the ihrām (pilgrim's garment): Zul Hulaifah for the people of Medina, al-Juhfa for the people of Syria, Qarn al-Manāzil for the people of Najd, and Yalamlam for the people of the Yemen; so these spots are for these regions and for the people of other regions who come to them intending to perform the Hajj and the 'Umrah. The place where those who live nearer to Makkah should put on the ihrām is where they live, and so on and so on upto the inhabitants of Makkah itself who put on the ihrām in it.

[Muslim – Bukhāri]

IHRĀM
(Pilgrim's garments)

Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that when a man asked Allah's Messenger what clothing one, who was on pilgrimage, should wear, he said, "Do not wear shirts, turbans, trousers, garments with head coverings, or shoes, unless one cannot get sandals and wears shoes in which case he must cut them to come below the ankles; and you must not wear clothing which had and dye of saffron or *wars.*"

(wars is a plant of a yellow colour in the Yemen, like sesame. The word is also used for the colouring matter which is shaken out when the flower opens.)

Hadrat Ibn 'Umar (Allāh be pleased with him) said he hears Allāh's Messenger forbidding women to wear gloves or veils or any garment with dye of saffron on it while they were engaged in the rites of pilgrimage; but afterwards they could wear any kind of clothing they liked dyed yellow, or silk, or jewellery, or trousers, or shirts or shoes.

[Mishkat]

For men, there are only two sheets in ihrām – one to be used as tahband (wrapping round the waist) and the other to cover the upper body. The head and feet remain uncovered. The shoes should be such that the upper part should be open just falling short of the toes.

For women, the prescribed manner is to leave their faces open but this does not mean that they should expose their faces even to strangers; if they come face to face with strangers they should screen themeslves with their wrapping sheet or any other thing, as directed in the following tradition.

Hadrat 'Aishah (Allāh be pleased with her) said: Riders would pass us when we were performing the rites of hajj along with Allah's Messenger, and when they came by us one of us would let down her outer garment from her head over her face, and when they had passed on we would uncover our faces.

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[Abū Dāwūd]

Bathing before putting on ihrām

Hadrat Zaid bin Sābit (Allāh be pleased with him) has related that he saw the Prophet strip to put on his ihrām and bathed [Mishkāt]

On the basis of the above tradtion, bathing before putting on ihram has been considered as a sunnah.

[Ma'riful Hadis]

Perfuming before putting on ihram

It appears in authentic traditions that the Prophet used to perfume himself before putting on the ihrām so much so that the effect of perfuming could be noticed from his head and beard. In another narration, it has been related that he used the best perfume available at the moment.

Hadrat 'Āishah (Allāh be pleased with her) has related that: I used to perfume Allāh's Messenger with a perfume containing musk preparatory to his entering the sacred state before he put on the ihram, and when he put off the ihrām before he performed the tawāf (made circuits rounds the House of Allah) I still seem to see the glistening of the perfume where the hair was parted on Allāh's Messenger's head while he was wearing the ihrām.

[Mishkāt]

But after one has put on the ihrām, he must not use any perfume. About smelling a perfume while in ihrām, it is said in the Jawāmi'-ul-Fiqh of Abū Yusuf that it is of no consequence if one in ihrām smells a perfume he has applied before putting on the ihram. [Zādul Ma'ād]

TALBĪYAH
(Waiting or standing for orders)

Khallād Bin as-Saib (Tābi'i) has related on the authority of his father, Khallād Ansāri that the Messenger of Allah said: "Jibrāil came to me and commanded me to order my companions to raise their voices in the talbiyah. [Mishkāt]

In talbiyah following words are recited:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ ،

(I stand up for Thy service, O Allāh! I stand up! I stand up! There is no partner with Thee! I stand up! Verily Thine is the Praise, the Blessing and Kingdom! There is no partner with Thee!)

The Prophet used to say the above words without adding any other word. [Muslim, Sahīh Bukhari]

Dua (Supplication)following Talbiyah

Umāra bin Khuzaimah bin Sābit (Allāh be pleased with him) has related on his father's authority that when the Prophet finished his talbiyah, he beseached Allah for His good pleasure and for paradise and asked Him to preserve him in His mercy from hell.

[From Shāfi'ī – Mishkāt]

Zikr and Dua during tawāf

Hadrat 'Abdullāh bin as-Sāib (Allāh be pleased with him) has related that he heard Allāh's Messenger say between the two corners,

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ،

(O Allāh bring us a blessing in this world and a blessing in the next, and guard us from the punishment of hell.")

Hadrat Abū Hurairah (Allāh be pleased with him) reported the Prophet as saying, "Seventy Angels have been put in charge of it (i.e., the Ruknul Yamāni (YAMANI CORNER), so if any one says,

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ (معارف الحديث ص ١٠٣ ج ٤)

(O Allāh, I ask Thee for pardon and well being in this world and the next; Our Lord, bring us a blessing in this world and a blessing in the next, and guard us from the punishment of hell), they will say Ameen."

ISTILĀM
(Kissing)

Hadrat 'Abdullāh Ibn 'Abbās (Allāh be pleased with him)

said that the Prophet performed the tawāf of the House of Allah at the Farewell Pilgrimage on a camel and touched the corner with a crooked stick.

[Bukhāri & Muslim]

'Abis bin Rābia (Tābi'i) has related that he saw 'Umar kissing the stone and saying, "I know for sure that you are a stone which can neither benefit nor injure, and had I not seen Allāh's Messenger kissing you I would not have kissed you." [Bukhari – Muslim]

MULTAZIM

There is a tradition in Sunan Abū Dāwūd that Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) clung to Multazim in such a way that his chest and face touched it and he had also stretched out his hands on it and said that he had seen the Messenger of Allāh doing so.

[Ma'riful Hadis]

RAMYUL JIMĀR

Hadrat Jābir (Allāh be pleased with him) has related that the Messenger of Allāh threw pebbles at the Jamra on the day of sacrifice in the forenoon, and next when the sun had passed meridian. [Bukhāri & Muslim]

Salīm bin 'Abdullāh has related about his father (Hadrat) 'Abdullāh !bn 'Umar (Allāh be pleased with him) that he used to throw seven pebbles at the nearest Jamra, saying Allah is most great-after throwing each one. He would then go forward into the interior of the valley and after standing facing the qiblah for a long time, making supplication and raising his hands, he would throw seven pebbles at the middle one, saying —Allāh is most great — as often as he threw a pebble. He would then turn to the left and go farther into the valley, and after facing the qiblah, making supplication, raising his hands and standing for a long time, he would throw seven pebbles at the Jamra of the Aqaba from the bottom of the wādi saying — Allāh is most great — each time he threw a pebble, but he did not stand beside it. Then he would depart and say, "This is how I saw the Prophet do it."

[Bukhāri]

DUĀ' (SUPPLICATION) FOR THOSE WHO GET THEIR HEADS SHAVED

Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that at the Farewell Pilgrimage Allāh's Messenger said, "O Allāh, have mercy on those who have themselves shaved." The people suggested that he should add those who have clipped their hair. He again said the same words, and when they made the same suggestion, he added " and those who clip their hair."

[Bukhāri – Muslim]

THE DAYS OF SACRIFICE

Hadrat 'Abdullāh bin Qurt (Allāh be pleased with him) has reported the Prophet as saying that the greatest day in Allāh's sight is Yaum al-Nahr (the day of sacrifice) and next Yaum al-Qarr (the day of resting) which Saur said was the second day. (As such sacrifice should, as far as possible, be offered on the 10th of Zul-Hajjah. In case, due to any reason, this could not be done, then on 11th of Zul-Hajjah. Although it is permissible to do so on 12th, but it is excellent to do so on 10th or 11th of Zul-Hijjah.

[Abū Dāwūd]

THE SCENE OF THE PROPHET'S OFFERING OF SACRIFICE

Hadrat 'Abdullāh bin Qurt (Allāh be pleased with him) has, in continuation of the above, reported a peculiar observation made by him. He says that five or six sacrificial camels were brought to Allāh's Messenger and they began to draw near to see which he would sacrifice first. [Abū Dāwūd]

TAWĀF-E-ZIYĀRAH (Tawaf of the visit)

Hadrat 'Āishah (Allāh be pleased with her) and Ibn 'Abbās (Allāh be pleased with him) have reported that on the day of sacrifice Allāh's Messenger postponed the tawāf of the visit till night. [Mishkāt]

TAWĀF ON A MOUNT

Hadrat Umm Salama (Allāh be pleased with her) has related that she complained to Allāh's Messenger of being ill, and he told her to perform the tawāf behind the people riding. She did so, and Allah's Messenger was praying towards the side of the House and reciting Sūrah'Tūr.

[Bukhārī – Muslim]

WOMEN'S NATUAL PERIODS

Haḍrat 'Āishah (Allāh be pleased with her) has related: We went out with the Prophet mentioning nothing but hajj, and when we were at Sarif (a place near at-Tan'im) I began to menstruate. The Prophet came in and finding me weeping, he said, "Perhaps you are menstruating." When I replied that I was, he said, "That is something which Allāh has decreed for the daughters of Ādam; but do what the pilgrims do, with the exception of tawāf till you are purified."

[Bukhārī – Muslim]

TAWĀF-I-WADĀ'
(Farewell)

Hadart Hāris Saqafī (Allāh be pleased with him) has related that the Prophet said: Whoever performs hajj or 'Umrah must, for his last visit, go to the Baitullāh (House of Allāh) and perform tawāf, as his last act.

[Masnad Ahmad – Ma'riful Hadīs]

VISITING THE HOLY TOMB OF THE PROPHET
(Peace be on him)

Haḍrat Ibn 'Umar (Allāh be pleased with him) traced the following back to the Prophet, "He who performs the hajj (pilgrimage) and visits my grave after my death will be like him who visited me in my life time." [Baihaqī]

The Prophet is reported to have said:

مَنْ وَجَدَ سَعَةً وَلَمْ يَزُرْنِيْ فَقَدْ جَفَانِيْ ،

(Whoever has the means and fails to visit me does me great unkindness)

مَنْ زَارَ قَبْرِيْ وَجَبَتْ لَهُ شَفَاعَتِيْ ،

(Whoever visits my grave, it becomes incumbent on me to interecede on his behalf).

وَمَنْ زَارَنِيْ بَعْدَ مَمَاتِيْ فَكَأَنَّمَا زَارَنِيْ فِيْ حَيَاتِيْ ،

(Whoever visits me after my death, will get the same blessings as ff he visited me during my life time).

[Baihaqī – Tabarānī]

The Prophet has also said:

وَصَلٰوةٌ فِيْ مَسْجِدِيْ بِخَمْسِيْنَ اَلْفَ صَلٰوةٍ

(Whoever says one prayer in my mosque (Masjidun-Nabī) will get the reward for fifty thousand prayers.)

[Ahmad Ibn Hubban]

As such if one has the means to do so, one should visit the holy tomb of the Prophet and Masjidun-Nabī and receive the blessings.

THE DU'Ā' (SUPPLICATION) MADE BY ONE WHO RETURNS AFTER PERFORMING A HAJJ

Haḍrat Ibn 'Umar (Allah be pleased with him) he related that Allāh's Messenger said: "When you meet one who has performed the pilgrimage, greet him, shake hands with him, and tell him to ask forgiveness for you before he enters his house, for he has been forgiven."

[Ahmad – Mishkāt]

THE NUMBER OF TIMES THE PROPHET PERFORMED PILGRIMAGES
(Hajj or 'Umrah)

According to traditions, before the hijrah (migration) the Prophet performed hajj two times, and according to some three times. The number of times he performed 'Umrah is stated to be four. [Bukhārī – Madārijun-Nubuwah]

THE LAST MESSAGE IN THE LAST HAJJ

The Prophet performed a hajj in the tenth year after migration. This is termed Hajjatul-Wadā' and Hajjatul-Islām. During this hajj, he taught the people the rites and ceremonies of hajj and said, "It is likely that you may not find me next year.' Then he bade good bye to all in view of his journey to the next world and concluded the sermon.

DETAILS OF HAJJATUL WADĀ'

(Extract from a long tradition related by Hadrat Jābir (Allah be pleased with him).)

The Prophet's departure from al-Madīnah.

No sooner, the Prophet announced his intention to perform hajj, than large numbers came to Madīnah. Every one of them had an earnest yearning to accompany him on this blessed journey so that he may be able to follow his foot prints and do exactly what he did and also in the manner he did.

It was Friday the 24th of Zul-Qādah of the 10th year of Hijrah that the Prophet gave special guide lines for performing hajj and the journey undertaken to perform it. The day following was Saturday, the 25th of Zul-Qādah of the tenth year of Hijrah when he left the holy city of Madīnah after Salātul Zuhr with a large caravan and said the Salātul-'Asr on reaching Zul-Hulaifah where he intended to make the first halt and from where he wanted to put on the ihrām. He spent the night there and the next day, i.e. on Sunday, after Salātul Zuhr, he and his companions put on the ihrām. (After saying prayer, he took bath, matted his hair with oil, divested himself of his clothes and put on the ihrām). Hadrat 'Abdullāh Ibn 'Abbās (Allāh be pleased with him) has related that immediately after saying two rak'ahs for ihram in Masjid Zul Hulaifah he said the first talbīyah. He then mounted his camel and again recited the talbīyah. Thereafter when he reached al-Baida, he again recited the talbīyah loudly:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

(I stand up for Thy service, O Allāh! I stand up! I stand up! There is no partner with Thee! I stand up! Verily Thine is the Praise, the Blessing and the Kingdom. There is no partner with Thee!)

Thereafter he set out for Makkah reaching there on the nineth day i.e. 4th of Zul Hijjah. The number of persons accompanying the Prophet on this journey has been mentioned differently in traditions — from forty thousand to one hundred and forty thousand.

[Ma'riful Hadīs]

Visiting the Baitullah (House of Allāh)

Tabarānī has stated that he entered the Baitullah (House of Allāh) through Babu Banī 'Abd-e-Munāf now known Banī Shaibah. Tabarani states that as soon as he cast his glance on Ka'bah, he said

اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَشْرِيْفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَمَهَابَةً

(O Allāh! Enhance further the dignity, the honour, the greatness and the respect of this house of yours).

In another tradition, it has been reported that he raised his hands, said the takbīr and recited:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ حَيِّنَا رَبَّنَا بِالسَّلَامِ اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيْفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَمَهَابَةً وَزِدْ مَنْ حَجَّهُ اَوِ اعْتَمَرَهُ تَكْرِيْمًا وَتَشْرِيْفًا وَتَعْظِيْمًا وَبِرًّا

(O Allāh! who performs a hajj or 'Umrah of Thy House, enhance further his respect, honour and greatness.)

When he entered Masjidul Harām, he went forward towards Ka'bah, slightly inclined towards Hajarul Aswad and commenced tawaf from the right side while Ka'bāh was on his left.

His Tawāf

On reaching the Ka'bah, he first kissed the Hajarul Aswad and then commenced the tawāf, three circuits of which he walked with quick steps (indicative of strength and bravery) and during the remaining four circuits he walked as usual.

[Zādul Ma'ād]

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[Zādul Ma'ād]

While performing the tawāf, he was wearing the wrapping sheet in such a way that one of its ends passed under the armpit and rested on his shoulder. As often as he faced Hajarul Aswad, he pointed to it. He had a crooked stick in his hand with which he touched the Hajarul Aswad and kissing the stick he went ahead. Tabarānī has stated on the basis of strong isnād that as often as he touched the Ruknul Yamānī, he would say, بسم الله والله اكبر (Bismillāh-wa-Allāh-o-Akbar) and when he came close to Hajarul Aswad, he would say, الله اكبر (Allāh is great). Then (after completing seven circuits) he went forward to Maqāmu-Ibrāhīm and recited:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take Maqāmi-Ibrāhīm as a place of prayer). [II/125] Thereafter standing between Maqāmi-Ibrāhim and Baitullah (House of Allāh), he prayed two rakʾahs (i.e., he offered two rakʾahs for tawāf). The narrator of this tradition, Imām Jafar as-Sādiq (Allāh may bless him) states that his father told him that in these two rakʾahs, the Prophet recited Sūratul-Kafirūn (cix) and Suratul-Ikhlas (cxii).

His Saʾī.

He then returned to Hajarul Aswad and kissed it, *(the kissing was for Saʾī. Just as before commencing tawāf of Baitullāh, Hajarul Aswad is kissed, so it is done before the Saʾī.)* after which he went out from a gate (for Saʾī) to as-Safā on coming near to which he recited."

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللهِ

(As Safā and al-Marwah are among the signs appointed by Allāh) – II/158 adding, "I begin my Saʾī from this as-Safā which has already been mentioned by Allāh in this ayāh. " So he went first to as-Safā and mounting it till he could see the Baitullāh, he stood facing the qiblah and busied himself in takbīr-wa-tahmīd i.e., he declared Allāh's unity; proclaimed His greatness) and said,

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

(There is no god but Allāh alone who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent, there is no god but Allāh alone Who alone has fulfilled His promise, helped His servants and routed the confederates.) He then made supplication in the course of that he said these words three times. He then descended and walked towards al-Marwah, and when his feet came down into the bottom of the valley he ran and when he began to ascend he walked till he reached al-Marwah. There he did as he had done at al-Safā, (i.e., he repeated the same words).

Stay in Minā

When Yaumul-tarwiyah (8th of Zul-Hijjah) came he mounted his camel and set out for Mina. Reaching there he (including his companions) said Salatul Zuhr, Salatul ʻAsr, Salatul Maghrib and Salatul Fajr in Masjidul Khaif. After the Salātul Fajr he stayed in Minā for a short while more till the sun rose and he set out for ʻArafah.

His khutbah (sermon) and Waqūf (standing) at ʻArafah. The Khutbah of Hajjatul Wadā.ʾ

There is a long tradition from Hadrat Jābir (Allāh be pleased with him) in which he has given details of Hajjatul Wadā.ʾ About the rites performed on 9th of Zul-hijjah he says," When the sun has passed the meridian, he ordered al-Qaswā' to be brought, and it was saddled for him he went down into the valley and addressed the people saying, "O men! your lives and your property must be respected by one another (i.e., shedding anybody's blood without reason or excuse, taking any body's blood without reason or excuse, taking anybody's property through unlawful means are forbidden to you for all the time to come) like the sacredness of this day of yours, in this month of yours, in this town of yours (you consider, shedding of blood without any reason and taking anybody's property as harām).

Carefully note it that any thing pertaining to pre-islāmic period (all matters before the advent of Islām) has been put under my feet (I announce their end and abolition), and claims for blood vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered

among us whose blood vengeance I remit is the son of Rabiah bin al-Hāris who was suckled among the Banū Sa'd and killed by Huzail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbās bin 'Abdul Muttalib, for it is all abolished.

O men! show fear towards Allāh regarding women, for you have got them under Allāh's Security, and have the right to intercourse with them under Allāh's word. They must not bring into your houses anyone whom you dislike, but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a befitting manner. I have left among you something, i.e., Allah's book, by which, if you hold to it, you will never again go astray. (On the day of judgement) you will be asked about me, so, what will you say?" They replied, "We testify that you have conveyed and fulfilled the message and given counsel." Then raising his forefinger towards the sky and pointing it at the people, he said, "O Allāh, be witness, O Allāh, be witness," saying it three times. Bilāl (Allāh be pleased with him) then uttered the AZAN, and the IQĀMAH, and he said the Salātul Zuhr, he then uttered the IQAMAH and he prayed the Salātul Asr, engaging in no prayer between the two.

His Waqūf (standing) at 'Arafah

He then mounted his camel and came to the place of standing, making his she-camel, al-Qaswā turn its back to the rocks and having the path taken by those who went on foot in front of him. He faced the qiblah and remained standing till sunset when the yellow light had somewhat gone and the disk of the sun had disappeared. He took Usāma behind him and went quickly till he came to Muzdalifah.

Stay and Standing at Muzdalifah

At Muzdalifah he said the Salātul Maghrib and Salātul 'Ishā' with one azān and two Iqāmah without saying sunnat or nafl rakàhs between them.

He then lay down till dawn and said the Salātul Fajr with an azān and iqāmah when the morning light was clear. He then mounted al-Qaswa and when he came to al-Mashàr-al-Harām (a hillock near al-Muzdalifah) he faced the qiblah,

supplicated Allāh and busied himself in takbīr, tahlīl, tahmīd and tamjīd: and kept standing till the daylight was very clear. He then went quickly before the sun rose, taking al-Fazal bin 'Abbās up behind him, and came to the valley of Muhassir (between Muzdalifah and Minā.) He urged the camel a little and following the middle road which comes out at the greatest Jamrah, he came to the Jamrah which is beside the tree.

His Ramyul Jimār

At this he threw seven pebbles, saying اَللّٰهُ اَكْبَرُ (Allāh is most great) each time he threw a pebble. He threw them from the bottom of the valley.

His Khutbah at Minā

After finishing Ramyul Jimār he returned to Minā and delivered an eloquent and meaningufl khutbah in which he made known the dignity and grandeur of Yaum al-Nahr (day of sacrifice) and its meritoriousness in the sight of Allāh and emphasized the excellence of Makkah over all places on the earth. He then exhorted the people to listen to those who rule according to the principles of the Qurān and to obey to them. He also urged them to learn the rites and ceremonies of hajj from him, saying that he might not be able to perform hajj the following year. He also cautioned them not to revert to 'kufr' after his demise and shed each other's blood. Then he commanded the people to convey his message to him who is absent saying that there are people to whom when the teachings are made known, they retain it better than the listeners (i.e., they possess grasp and good understanding). He also said that no one should put his body and soul to hardship. Allah, the great, (for the sake of his khutbah) enhanced the hearing of the people so much so that dwellers of Minā heard his khutbah sitting in their own houses.

His sacrifice

He then went to the place of sacrifice and sacrificed sixty three camels with his own hand. He then gave some to 'Alī (Allāh be pleased with him) who sacrificed the remainder, and he shared with him in his sacrificial animals. He then ordered that a piece of meat from each of the sacrificed camel

should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth.

His having the head shaved

Haḍrat Anas bin Mālik (Allāh be pleased with him) has related that when the Prophet came to Minā he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Minā and sacrificed the animals marked for this purpose. He then called for a barber, and turning his right side to him, he let him shave him. He then called Abū Talha Anṣāri (Allāh be pleased with him) and gave him what had been shaved off, after which he turned his left side telling the barber to shave him, and when he had done so, he gave to Abū Talha what had been shaved off and told him to divide it among the people. [Bukhārī and Muslim]

Tawāf Ziyārah and Zam Zam.

Then Allāh's Messenger mounted, and going quickly to the Baitullah (House of Allāh), said the Salātul Zuhr in Makkah. He came to the Banī 'Abdul Muttalib who were supplying water at Zam Zam and said, "Draw water, Bani 'Abdul Muttalib. Were it not that people would take from you the right to draw water, I would draw it along with you." So they handed him a bucket and he drank from it. [Muslim]

His last khutbah and return to Madīnah

The Prophet (peace be on him) had delivered a khutbah at Minā before nahr (sacrifice). A second khutbah was delivered during the middle of the tashrīq days. In this he said, "Today is the middle of the tashrīq days and this palce is Mashʾarul Harām. He further said, "Probably I might not be able to meet you again. Note it carefully that your lives, property and honour must be regarded by you with a sacredness like that of this day of yours in this town of yours in this month of yours. You must meet your Lord, and He will ask you about your deeds. Beware, let him who is near should convey it to one who is away. Beware, have I delivered the message?

Tawāful Wadāʾ (Farewell Tawāf)

During the two days (in Minā) the Prophet was not anxious to return. He even deferred it to the third day and completed the three days of Ayyāmut Tashrīq, i.e., on the 13th of Zul Hijjah, and the day being Tuesday, he set out for al-Muhassab (A valley between Makkah and Minā, so called because of the pebbles in it). Here he said salātul Zuhr, Salātul Asr, Salātul Maghrib and Salātul Ishā, after which he had a sleep. He then rode to Baitullāh (House of Allāh) and performed the tawāf-ul-Wadāʾat the fall of the night. In this tawāf he did not perform Ramel.

Thereafter he left for Madīnah. [Zādul Maʾād]

ZAKĀT AND SADAQAH

The Sweetness of Zakāt

Haḍrat — 'Abdullāh bin Muʾāwiyah (Allāh be pleased with him) has related that the Prophet said: There are three acts such that whoever does them will taste the sweetness of Īmān – Worshipping Allāh alone, believing that no one other than Allah is fit to be worshipped, and so paying Zakāt on one's wealth every year that his self urges him to it and feels happy (instead of restraining it).

Note: The rank of Zakāt is evident from its being mentioned together with tauhīd and its effect from the fact that it augments the delight of Īmān.

Warning to the defaulters of Zakāt

Haḍrat Abū Hurairah (Allah be pleased with him) has related that the Prophet said, "If Allah gives someone prosperity and he does not pay the Zakāt on it, his prosperity will be made to appear to him on the day of resurrection as a large bald snake with balck spots over its eyes. It will be put round his neck on the day of resurrection and then seize his jaws, then say, 'I am your property; I am your treasure. He then recited,

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ (الى)

(And let not those who hoard up which Allāh hath bestowed upon them of His bountry think that it is better from them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allāh's is the heritage of the heavens and the earth, and Allāh is informed of what ye do.)

[Quran iii/180] [Bukhārī – Nasāī]

EXHORTATION FOR TARGHĪB

Haḍarat Asmā' daughter of Abū Bakr As-Siddiq̄ (Allāh be pleased with him) reported Allāh's Messenger as saying, "Spend, do not calculate (i.e. do not be anxious as to how much you have and how much you are giving in the way of Allah) and so have Allāh calculating against you, do not hoard and have Allāh hoarding from you (i.e. the doors of mercy and blessings are closed on you), but give such small amounts as you can. [Bukhārī – Muslim]

THE BLESSINGS OF SADAQAH

Haḍrat Anas (Allāh be pleased with him) has related that Allāh's messenger said, "Sadaqah appeases the Lord's anger and averts an evil death." [Tirmizī]

Haḍrat 'Alī (Allāh be pleased with him) has reported Allah's messenger as saying, "Give the Sadaqah without delay, for it stands in the way of calamity."

[Razīn]

Haḍrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "Sadaqah does not reduce property, Allāh increases the honour of nim who forgives another, and no one will humble himself for Allāh's sake without Allāh exalting him." [Muslim]

Hadrat Anas bin Mālik has related that the Prophet said, "There are seven things which continue to be rewarded even after one's death while he himself remains lying in the grave: One who taught religion or dug a canal or well or planted a tree or built a mosque or left a copy of Holy Qurān in legacy or left behind descendants who pray for his sins to be pardoned. (Targhīb) Ibn Mājah, in the above tradition has mentioned sadaqah and building a rest house for travellers instead of planting a tree and digging a well. [Targhīb]

The above tradition indicates the merits of establishing religious institutions and works of public welfare.

[Hayātul Muslimīn]

People to whom sadaqah should be given

Haḍrat Abū Hurairah (Allah be pleased with him) has related that the messenger of Allāh said, "The poor man (miskin) is not the one who goes round the people and is dismissed with one or two morsels, and one or two dates, but is he who does not get enough to satisfy him, is not taken notice of so that the alms may be given to him, yet does not get up and beg from people. [Bukhārī and Muslim]

Keeping one's needs to one's own self

Haḍrat Abdullāh ibn Masūd (Allāh be pleased with him) reported Allāh's messenger as saying, "If one who is afflicted by poverty refers it to men, his poverty will not be brought to an end; but if one refers it to Allāh, He will soon give him sufficiency, either by a speedy death or by sufficiency which comes later."

[Abū Dawūd]

Haḍrat 'Umar bin al-Khattāb (Allāh be pleased with him) said: The Prophet was giving me something and I requested him to give it to some one who had more need of it than I had, but he said, "Take it, keep it with your property and give it as sadaqah. Take what comes to you from this property when you are neither avaricious nor begging, but in other circumstances do not let your desire go after it.

[Bukhārī & Muslim]

The reality about sadaqah

Haḍrat Abū Zarr (Allāh be pleased with him) reported Allah's messenger as saying, "When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct some one who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as sadaqah." [Tirmizī]

Hagrat Hakīm bin Hizām (Allāh be pleased with him) has related that the Prophet said, "The upper hand is better than the lower one (i.e., giving is better than taking). So begin with one who is a member of your family. [Bukhari]

Hagrat Abū Masūd al-Ansāri (Allāh be pleased with him) has related that the messenger of Allāh said, "When some one spends on his family seeking his reward for it from Allāh, it counts to him as sadaqah."

[Bukhārī – Muslim]

Hagrat Jābir (Allāh be pleased with him) has related that the Prophet said: If any one has three daughters and he teaches them good manners, is sympathetic towards them, and supports them, then surely he became entitled to Paradise. Some one then asked, O Apostle of Allāh, if someone has only two duaughters?' He replied, 'Yes, even if he has only two." Some people took an impression that his answer would have been similar if he were questioned about one daughter only. Tabarāni has added: 'That . . . . . if he also gets them married.' [Ahmad, Baza , Tabārani]

Hagrat Anas (Allāh be pleased with him) has related that the messenger of Allāh said, "If any Muslim plants some thing or sows seed from which man, bird, or beast eats, it counts as sadaqah for him." [Bukhāri – Muslim]

Hagrat Abū Hurairah (Allāh be pleased with him) asked Allāh's messenger what kind of sadaqah was most excellent and he replied, "what a man with his little property can afford to give; and begin with those for whom you are responsible." [Abū Dāwūd]

SADAQAH FOR EVERY JOINT OF THE BODY

Hagrat 'Āishah (Allāh be pleased with her) reported Allah's messenger as saying, "Every one of the children of Adam has been created with three hundred and sixty joints, so he who declares Allāh's greatness, praises Allāh, declares that He is the only Allah, glorified Allāh, asks forgiveness of Allāh, removes a stone, a thorn, or a bone from people's path, enjoins what is reputable, or forbids what is objectionable to the number of those three hundred and sixty, will walk that day having removed himself from hell."

[Muslim]

The Prophet (Peace be on him) has said that if you cannot do anything else, then at least help the helpless and needy. [Bukhāri]

He also exhorted to guide anyone who has lost his way or who is blind. [Tirmizi]

He has also said that one who removes a thorn from the pathway while walking, Allāh appreciates his good deed and pardons his sins. [Tirmizi]

Isāl-e-Sawāb (conveying reward of virtuous deeds) is sadaqah

Hagrat Abū Hurairah (Allāh be pleased with him) has related that a man came to the Prophet and said, "My father is no more and he has left some property/wealth in legacy about which has not willed any thing. If I give some of it as sadaqah on his behalf, will it serve a means for the expiation of his sins and salvation' He said, "Yes" (Inshaallah).

[Tahzībul Āsar from Ibn Jarīr]

HIJRAH
JIHĀD AND SHAHĀDAH

HIJRAH
(Migration)

Hadrat 'Umar bin al-Khattāb (Allāh be pleased with him) has related that he heard the Prophet as saying, "All human actions depend on the intentions, and man only gets the fruit of what he has intended. So if any body migrated for the sake of Allāh and His Prophet, then his migration was really for the sake of Allāh and His Prophet. If any one migrated for any worldly gain or for the sake of marrying a woman then his migration will be regarded for that purpose alone.

[Bukhārī – Muslim]

JIHAD
(Fighting in a holy war)

Hagrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said (in a Hadīs-e-Qudsī – Divine

saying), "Who has left his home for fighting in my cause, believing in Me and testifying My Messengers – his protector is Allāh Who will either give him entrance to Paradise (if he has died as a martyr) or return him triumphant to his home (from where he went out for Jihād) with a reward of booty. By Him in whose hand my soul is, no one is wounded in Allāh's path, without coming on the day of resurrection with his wound spouting blood, the colour being that of blood but the fragrance that of musk. And by Him in whose hand my soul is, were it not that men among the believers are not satisfied with remaining behind me when I cannot get mounts for them, I would not stay behind when an expedition goes out in Allah's path. By Him in whose hand my soul is, I wish I could be killed in Allāh's path and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed." [Bukhārī – Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) reported Allāh's messenger as saying, "He who dies without having fought, or having felt it to be his duty will die guilty of a kind of hypocrisy."

EXPLANATION

This means that a man's life in which, in spite of declaration of faith, he does not get an opportunity to participate in Jihad or he does not have a yearning for such participation, is a life of hypocrites; and one who leaves the world in such a state, leaves the world with a sign of hypocrisy.

SHAHADAH

Hadrat Anas (Allāh be pleased with him) has related that the Prophet said: "Whoever sincerely desires martyrdom, gets the rank of a martyr even if he is not killed." [Muslim]

Hadrat Jabir bin Atīk (Allah be pleased with him) had narrated (in a long tradition) that the Prophet said, "There are seven types of martyrdom apart from being killed in Allāh's path. Those who die of plague (1), those who are drowned (2), those who die of pleurisy (3), those who die of an internal complaint (4), those who are burnt to death (5), those who are killed by a building falling on them (6), and women who die while pregnant are martyrs."

[Mālik – Abū Dāwūd – Nasāi]

CHAPTER – 3

MUĀMALĀT

HAQŪQ
(Rights)

HAQQUN NAFS
(Rights of the body)

Hadrat 'Abdullāh bin 'Amr bin al-Ās (Allāh be pleased with him) told of Allāh's messenger saying to him, "Have I not been informed 'Abdullāh, that you fast during the day and get up at night for prayer." When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, your eye, your wife and your visitors." [Bukhārī – Muslim]

Hadrat 'Amr bin Maimūn al-Audī (Allāh be pleased with him) told that Allāh's messenger said to a man in the course of an exhortation, "get hold of five things before five others: your youth before your decreptitude; your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death." [Tirmizi]

Hadrat Abūd Dardā (Allāh be pleased with him) reported Allāh's messenger as saying, "Allāh has sent down both the disease and the cure, and he has appointed a cure for every disease, so treat yourselves medically but use nothing unlawful." [Abū Dāwūd]

It has been reported that the messenger of Allah said that circumcision, shaving the pubes, clipping of the moustaches and removing the hair in the armpits are the calls of human nature. These should not be left unattended for more than forty days.

Right of the Parents:

(1) Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said, "Be kind to your parents so that your offspring may be kind to you."

[Al-Adabul Mufrid]

(2) Hadrat 'Abdullah bin Masūd (Allāh be pleased with him) said: I asked the Prophet which action is dearest to Allāh and he replied, "Prayer at its proper time.". I asked what came next, and he replied that it was kindness to parents. I asked what came next and he replied that it was Jihād in Allāh's path.

[Bukhārī – Muslim]

(3) It has been reported in traditions that one who wishes to have his provision enlarged and his term of life prolonged should be kind and join ties of relationship and should treat his parents well.

[Musnad Ahmad – al-Adabul-Mufrid]

(4) It has been reported in another tradition that Allah's good pleasure lies in parents' good pleasure and Allah's displeasure results from parents' displeasure.

(5) Associating anything with Allāh and disobedience to parents top the list of major sins. [Bukhārī – Muslim]

(6) One of the three persons for whom Paradise has been declared forbidden is one who is disobedient to his parents.

(7) Of all sins, Allah forgives what He wishes except undutifulness of parents for He gives punishment in advance in this life to the one who commits it before he dies.

(8) One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has departed."

[Muslim]

(9) One who after the death of his parents, repays the debt incurred by them and fulfills the vow made by them, will be treated by Allāh as obedient to his parents even though he might have been disobedient to his parents during their life time. But if one who, after the death of his parents does neither repay the debt incurred by them and does not fulfill the vow made by them, will be treated by Allāh as disobedient to his parents even though he might have been obedient to them during the life time.

Kindness towards mother

(10) Bahz bin Hakīm (Allāh bless him) on his father's authority said his grandfather told that he had asked Allāh's messenger to whom he should show kindness and replied "your mother." He asked who came next and he replied, "your mother." He asked (third time) who came next and he replied, "your mother". He asked (fourth time) who came next and he replied "your father, then your relations in order of relationship." [Tirmizī – Abū Dawūd]

(11) Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the Prophet said, "If anyone obeys Allāh regarding his parents in the morning, two gates of paradise will be opened for him in the morning and if there is only one parent, one gate will be opened; but if anyone disobeys Allah regarding his parents in the morning two gates of hell will be opened." A man asked if that applied even if they treated him wrongfully and he said, "Even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrongfully."

(12) Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said, "May he be humbled; may he be humbled, may he be humbled!" He was asked about whom he was speaking and he replied, "The one who, having one or both parents live to old age, does not enter paradise."

[Muslim]

(13) Hadrat 'Abdullāh Ibn 'Abbās (Allāh be pleased with him) has reported the Prophet as saying, "No dutiful son gives his parents a kind look without Allāh recording to his credit an approved pilgrimage for every look." He was asked if that was so even if he gave a hundred looks daily and he replied, 'yes, Allāh is most great and most good." [Muslim]

(14) Some one came to the Prophet and asked "Messenger of Allāh, I have wealth and my father is in need of it." He replied, "your wealth and you are for your parents. Certainly your children are your lawful earnings. So you can eat from the earnings of your off spring without any formality."

[Ibn Mājah – Abū Dāwūd]

Rights of parents after their death

(15) Hadrat Abū Usaid as-Sāidī (Allāh be pleased with him) said: While we were with Allāh's messenger a man of

Banū Salīma came to him and said, "Messenger of Allāh, is there any kindness left that I can do to my parents after their death?" He replied, "Yes, you can invoke blessings on them, ask forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friend."

[Abū Dāwūd – Ibn Mājah]

(16) Haḏrat Anas (Allāh be pleased with him) has related that Allāh's messenger said, "The parents of a man die or one of them dies, and he has been undutiful to them, then he keeps on making supplication and asking forgiveness for them till Allah records that he is dutiful! [Bukhāri]

(17) Haḏrat Abu 'Umar (Allāh be pleased with him) reported Allāh's messenger as saying, "One of the finest acts of kindness is for a man to treat his father's parents in a kindly way after he has departed." [Muslim]

Rights of the Friends of the Parents

(18) The Prophet is reported to have said, "Be courteous to your father's friend. Donot severe ties of relationship with him, lest (due to this action of yours) Allāh, the great should extinguish your light." [Adabul Mufrid]

Reviling the Parents.

Haḏrat 'Abdullāh bin 'Amr (Allāh be pleased with him) reported Allāh's messenger as saying, "A man's reviling his parents is one of the serious sins." He was asked, Messenger of Allah, does a man revile his parents? and he replied, "Yes, he reviles the father of a man who then reviles his father; and he reviles a man's mother, and he reviles his." [Bukhāri]

Rights of husband and wife

Haḏrat 'Āishah (Allāh be pleased with her) has related that the Prophet used to divide his time among his wives equally and say, "O Allāh, This is my division concerning what I possess, so do not blame me concerning what Thou possessest (love) and I do not." [Tirmizī]

Hadrat Abu Hurairah (Allāh be pleased with him) has related that when Allāh's messenger was aksed which woman was best he replied, The one who pleases (her husband) when

he looks at her, obeys him when he gives a command and does not go against his wishes regarding her person and property by doing anything of which he disapproves." [Nasāī – Baihaqī]

In another tradition it has been reported that when a man is out of station, it is the duty of his wife to keep watch over his household and everything else that is his trust.

[Abū Dauwd]

Haḏrat Hakīm bin Muʾāwiyah al-Quraishī quoted his father as telling that he asked, "Messenger of Allah, what right can any wife demand of her husband?" He replied, "That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [Abū Dāwūd]

Haḏrat Umm Salama (Allāh be pleased with her) has related that Allāh's messenger said, "Any woman who dies when her husband is pleased with her will enter paradise."

[Tirmizī]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the Prophet said, "There are four characteristics which are of such a nature that one who has been given them has been endowed with what is best in this world and the next: a thankful heart, a tongue which makes mention of Allāh, a body which shows endurance during trial, and a wife who does not seek to be unfaithful to (her husband) in her person or property."

[Baihaqī]

Haḏrat 'Āishah (Allāh be pleased with her) has related that on a woman, the topmost right is that of her husband while on a man, the topmost right is that of his mother.

Haḏrat 'Abbās (Allāh be pleased with him) has related that the Prophet said, "There are three persons whose prayer is not accepted: One who exercises control over others and people are displeased with him, a woman whose husband is displeased with her and she lies in deep slumber, and one who breaks ties of relationship with his brother." [Bukhārī]

Haḏrat Muʾāz bin Jabal (Allāh be pleased with him) has related that the messenger of Allah said: it is not lawful for a believing woman to admit a person in her husband's house whose entry is disliked by her husband, or she comes out of her house in a manner displeasing to her husband. And a woman should not obey any body else in the matter relating to her husband.'

Banū Salīma came to him and said, "Messenger of Allāh, is there any kindness left that I can do to my parents after their death?" He replied, "Yes, you can invoke blessings on them, ask forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friend."

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[Abū Dauwd]

Haḏrat Hakīm bin Muʿāwiyah al-Quraishī quoted his father as telling that he asked, "Messenger of Allah, what right can any wife demand of her husband?" He replied, "That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [Abū Dāwūd]

Haḏrat Umm Salama (Allāh be pleased with her) has related that Allāh's messenger said, "Any woman who dies when her husband is pleased with her will enter paradise."

[Tirmizī]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the Prophet said, "There are four characteristics which are of such a nature that one who has been given them has been endowed with what is best in this world and the next: a thankful heart, a tongue which makes mention of Allāh, a body which shows endurance during trial, and a wife who does not seek to be unfaithful to (her husband) in her person or property."

[Baihaqī]

Haḏrat 'Āishah (Allāh be pleased with her) has related that on a woman, the topmost right is that of her husband while on a man, the topmost right is that of his mother.

Haḏrat 'Abbās (Allāh be pleased with him) has related that the Prophet said, "There are three persons whose prayer is not accepted: One who exercises control over others and people are displeased with him, a woman whose husband is displeased with her and she lies in deep slumber, and one who breaks ties of relationship with his brother." [Bukhārī]

Haḏrat Muʿāz bin Jabal (Allāh be pleased with him) has related that the messenger of Allah said: it is not lawful for a believing woman to admit a person in her husband's house whose entry is disliked by her husband, or she comes out of her house in a manner displeasing to her husband. And a woman snould not obey any body else in the matter relating to her husband.'

It has been reported that the Prophet said, "When a man rouses his wife from sleep and both of them offer two rakahs of salāt then the name of the man is recorded with the men who remember Allāh and the name of the woman is recorded with those women who remember Allāh."

[Abū Dāwūd]

Haḏrat Abū Hurairah (Allāh be pleased with him) reported the Messenger of Allāh as saying, "When a man has two wives and he does not treat them equally he will come on the day of resurrection with a side hanging down."

[Tirmizī]

Haḏrat Anas (Allāh be pleased with him) reported the Prophet as saying, "When a woman observes the five times of prayer, fasts during Ramaḏān, preserves her chastity and obeys her husband, she may enter by any of the gates of paradise she wishes." [Abū Nu'aim]

The Prophet (Peace be upon him) said, "Allāh will not even cast a glance on a woman who is ungrateful to her husband although a woman cannot remain without a husband at any time. [Nasāī]

Haḏrat Abū Hurairah (Allāh be pleased with him) told, the Prophet used to say, "After fear of Allāh a believer gains nothing better for him than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something and is sincere towards him regarding her person and his property if he is absent."

[Ibn Mājah]

RIGHTS OF CHILDREN

Holy Prophet has said:

(1) O Muslims, Allāh desires that you should do justice in dealing with your children. [Tabarani]

(2) A Muslim who disciplines his female child well gives her good education and spends liberally in her upbringing, will be safe from the fire of hell. [Tabarānī]

(3) Muslims, discipline your children well. [Tabarānī]

(4) "A father gives his son nothing better than a good education." [Mishkāt]

(5) 'Amr bin Shuaib said on his father's authority that his grandfather reported Allāh's messenger as saying, "Command your children to observe prayer when they are seven years old, and beat them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together." [Mishkāt]

(6) "On the day of resurrection you will be called by your names and your fathers' names, so give yourselves good names.

[Abu Dauwd]

(7) "Allāh likest that name most which expresses admonition and His praise!" [Bukhārī]

(8) "Spending on one's family members is most essential, then on relatives in order of relationship."

(9) Haḏrat Abū Hurairah (Allah be pleased with him) has reported Allāh's messenger as saying, "Of a dinar you spend as a contribution in Allah's or to set free a slave, or as a sadaqa to a poor man, or in support of your family, the one spent in support of your family produces the greatest reward."

[Muslim]

According to the above tradition spending on the family members is a devotion and has its reward. Therefore one should not be harsh on them.

The names of the offspring and discipline

(10) Hadrat Abu Wahb al-Jushāmī (Allāh be pleased with him) has related that the Prophet said, "Call yourselves by the names of the prophets. The names dearest to Allāh are 'Abdullah and 'Abdur – Rahman; the truest are Haris and Hammām."

[Abū Dawud – Nasāī]

(11) Haḏrat Anas (Allāh be pleased with him) has related that the Prophet said, "If three children of a Muslim die before reaching the age of maturity then Allāh admits him in Paradise due to His more mercifulness on the children."

[Bukhārī]

Upbringing the daughters

(12) It has been reported in traditions that when a female child is born to some one then Allāh sends down angels to his house who come and say "O Men of the house peace be on you." They take the female child under their wings and stroking their hands on her head say, "This is a weakling who has come forth from a weakling, Whoever looks after and brings up this female child, Allāh's help will be with him till the day of resurrection."

[Tabārani]

(13) The Prophet said, "If any one has suffered at all respecting these girls and treats them well, they will be a covering for him from hell." [Mishkāt]

Pious offspring

(14) Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allāh's messenger said, "When a man dies no further reward is recorded for his actions, with three exceptions: sadaqah which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of a good son for his dead father."

[Muslim]

WILL

(15) "It is the duty of a Muslim man who has something which is to be given as a bequest not to have it for two nights without having his will written regarding it."

(16) "If any one deprives an heir of his inheritance Allah will deprivehim of his inheritance in paradise on the day of resurrection." [Ibn Majah]

Unlawful Will

Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allāh's messenger said, "A man and a woman act in obedience to Allāh for sixty years then when they are about to die they cause injury by their will, so they must go to hell." Then Hadrat Abū Hurairah (Allah be pleased with him) recited,

مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ غَيْرَ مُضَآرٍّ .....
وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۔ (نساء ع ۲)

(After a legacy which you bequeathe or a debt, causing no injury . . . . . that will be the mighty success. [iv/12]

[Ahmad]

THE RIGHTS OF BROTHERS AND SISTERS

Hadrat Sa'īd bin al-Ās (Allāh be pleased with him) has related that the Prophet said, "What is due to the eldest brother from the youngest is the same as what is due to a father from a son." [Mishkāt]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that Allāh's messenger said, " . . . . . ; and if any one cares for three girls or a like number of sisters, training them and showing kindness to them till Allāh enriches them (i.e. till Allāh gives them property, or a husband, or causes them to die), Allah will guarantee him paradise."

[Mishkāt]

THE RIGHTS OF AN ORPHAN

Kindness towards orphans

Hadrat Sahl bin Sa'd (Allāh be pleased with him) has related that Allāh's messenger said, "I and the one who takes responsibility for an orphan, whether of his own kin or of others, will be in paradise thus," and he pointed his forefinger and middle finger with a slight space between them!

Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allah's messenger said, "The best house among the Muslims' is one which contains an orphan who is well treated, and worst house among the Muslims is one which contains an orphan who is badly treated."

[Ibn Mājah]

Those who utilize the property of an orphan will be raised from their graves in such a manner that flames of fire will be coming out of their mouths. [Abū Ya'lā]

Upbringing of an Orphan

Hadrat 'Auf bin Mālik al-Ashjā'ī (Allah be pleased with him) has related that Allāh's messenger said, "I and a woman whose cheeks have become black (because of the distress she has endured) shall on the day of resurrection be like these two (Yazīd bin Zurai'pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they

go their separate ways or die." [Abū Dāwūd]

Affection with an orphan

Hadrat Abū Huraira (Allāh be pleased with him) has reported Allāh's messenger as saying "If any one strokes an orphan's head, doing so only for Allāh's sake, he will have blessings for every hair over which his hand passes; and if anyone treats well an orphen girl or boy under his care, he and I shall be like these two in paradise, putting two of his fingers together.

[Ahmad – Tirmizī]

Kindness

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, "Learn enough of your genealogies to show what ties of relationship you should join, for joining ties of relationship is a means of producing love in a family, increasing wealth and prolonging life."

Hadrat Abū Hurairah (Allāh be pleased with him) has told that a man said, Messenger of Allāh, I have relatives with whom I try to unite ties of relationship but who sever relations with me, whom I treat kindly but who treat me badly, with whom I am gentle but who are rough to me." He replied, "If you are as you say it is as if you are applying hot ashes to them (i.e. your kindness towards them is Harām and is like fire in their stomachs) and you will not be without a supporter against them from Allāh as long as you do so." [Muslim]

The prophet was heard as saying, "The actions of people are presented before the Majesty of Allāh during the night between Thursday and Friday and Allāh does not accept the actions of those who severe ties of relationship.

[Al-Adabul Mufrid]

In a marfū' tradition, Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "There are three such characteristics that any one who possesses them, Allah will take account from him with ease and convenience and will admit him in paradise through His mercy. "On being asked as to what are they, he replied, "One who deprives you, you give him, one who severes ties of relationship from you, you join them, one who oppresses you, you forgive him. When

you will do so then Allāh will admit you in paradise."

[Al-Adabul Mufrid]

The sayings of the Prophet are that well treatment towards near relatives prolongs life and giving charity secretly eases the anger of Allāh.

Hadrat 'Abdur Rahmān bin 'Auf (Allāh be pleased with him) told that he heard Allāh's messenger say that Allāh who is blessed and exalted has said, "I am Allāh, and I am رَحْمٰنُ (the Compassionate One) I have created ties of relationship (رَحِيْم)and derived a name for them from My name. With him who unites them I shall keep connection, but him who severes them I shall cut off."

[Abū Dāwūd]

In the night of 15th of Shā'bān, almost all are set free (i.e. their sins are forgiven) excepting one who severs ties of relationship; one who is disobedient to his parents, and one who is habitual drunkard. These are not set free even in that night.

[Abū Dāwūd]

RIGHTS OF A NEIGHBOUR

Hadrat Anas (Allāh be pleased with him) has related that Allāh's messenger said, "By Him in whose hand my soul is, a man does not believe till he likes for his neighbour what he likes for himself." [Muslim]

According to a tradition, the rights of a neighbour are:

(1) He should be visited if he falls ill.
(2) His bier should be followed if he dies.
(3) He should be given loan, if he so desires.
(4) He should be clothed if he has none.
(5) He should be congratulated if there is occasion for that.
(6) He should be consoled if a calamity befalls him.
(7) One should not raise his house higher than that of his neighbour so that he may not be deprived of air, and
(8) One should not give trouble to his neighbour by the smoke of his kitchen.

[Tabarani]

It has been reported that the Messenger of Allah said, "When a Muslim dies and three of his neighbours confirm his godliness then Allah the Almighty says, '! accept the testimony of the people according to their knowledge and I forgive whatever I know (about him)." [Musnad Ahmad]

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Hadrat Ibn 'Aun (Allah be pleased with him has related that Allah's messenger said, "Do not show respect to your friend in a manner which may be unpalatable for him." (Treat people according to their stations).

THE RIGHTS OF A BROTHER MUSLIM

Security of a muslim

Hadrat 'Abdullah bin 'Umar (Allah be pleased with him has related that Allah's messenger said, "A perfect Muslim is one from the injuries of whose tongue and hand, all the Muslims are safe and a true Muhajir (immigrant) is one who abandons every thing forbidden by Allah."

[Bukhari – Muslim]

Separating friends

Hadrat Abdur Rahman bin Ghanm (Allah be pleased with him) and Asma, daughter of Yazid, have reported the Prophet as saying, "The best servants of Allah are those who when they are seen cause Allah to be remembered (i.e. their very presence exerts an influence and makes people think of Allah); and the worst servants of Allah are those who go about slandering, who separate friends and seek to distress the upright." [Ahmad and Baihaqi]

Disappointing friends

Hadrat Ibn 'Abbas (Allah be pleased with him) has reported the Prophet as saying, "Don't dispute with your brother; do not make joke with him; don't make him a promise which your break. [Tirmizi]

Hadrat Zaid bin Arqam (Allah be pleased with him) has related that the Prophet said, "When a man makes a promise to his brother with the intention of fulfilling it, but does not do so and does not come at the appointed time, he is guilty of no sin." (This means that there was some valid reason for not coming).

[Abu Dawud]

Tendering advice

Hadrat Jabir (Allah be pleased with him) has related that the Prophet said, "When any one of you seeks an advice from his Muslim brother, he should tender his advice." [Ibn Majah]

Mercy on people

Hadrat Jarir bin 'Abdullah (Allah be pleased with him) has related that the Prophet said, "Allah will not show mercy to him who does not show mercy to others."

[Bukhari – Muslim]

Thinking others low

Hadrat Abu Hurairah (Allah be pleased with him) has related that the Prophet said, "This evil is enough for a man that he regards his brother Muslim as petty (i.e. if he only has this evil, then there is no dearth of evil in him); all the things of a Muslim are haram (unlawful) for another Muslim, his body, his property and his prestige (i.e. neither it is lawful to injure him physically nor to cause a damage to his property; nor to injure his honour, viz to lay open his shortcomings, to backbite etc). [Muslim]

Seeing a friend

Hadrat Abu Hurairah (Allah be pleased with him) has related that the Prophet said, "If any one visits an invalid, one cries out from heaven, 'May you be good, may your walk be good, and may you come to an abode in paradise!"

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Hadrat Abu Hurairah (Allah be pleased with him) has related that the prophet said, "A Muslim has six duties towards another Muslim," When asked what they were he replied,

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(5) When he is ill, visit him; and
(6) When he dies follow him to the grave.

Severing the ties of relationshi[

Hadrat Abu Hurairah (Allah be pleased with him) has related that the Prophet said, "It it not allowable for a believer to keep apart from a believer for more than three days. If three days pass he should meet him and give him salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin and the one who gives the salutation will have come forth from the sin of keeping apart." [Abu Dawud]

THE RIGHT OF THE HONOUR OF A MUSLIM

Hadrat Jabir (May Allah be pleased with him) has related that the Prophet said, "No Muslim will desert a man who is Muslim in a place where his respect may be violated and his honour aspersed without Allah most high deserting him in a place where he wishes His help; and no Muslim man will help a man who is a Muslim where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes His help." [Abu Dawud]

RIGHTS OF PATHS

Hadrat Abu Hurairah (Allah be pleased with him) has related that the Prophet said, "There is no good in the roads except for one who guides people on their way, returns salutations, casts down his eyes, and helps in loading animals."

[Mishkat]

THE RIGHTS OF SICK
(Visiting sick)

Haḍrat Abū Saīd (Allāh be pleased with him) has related that the Prophet said, "When you go in to visit an invalid express a hope that he will live long. That will not avert anything, but it will comfort him."

[Tirmizī]

The Prophet is reported to have said, "The best type of sick visit is when one gets up and departs soon."

[Baihaqi]

THE RIGHTS OF DESTITUTES

Haḍrat Anas (Allāh be pleased with him) has reported the Prophet as saying, "Allāh, most high says that He is responsible for the maintenance and sustenance of one who takes upon himself the maintenance of one of My created beings who has no one to look after him."

[Kḥatīb]

THE RIGHTS OF ANIMALS

The Prophet is reported to have said that feeding and watering every living being who is susceptible of hunger and thirst has a reward. [Bukḥārī – Muslim]

THE RIGHTS OF THE RULER AND THE SUBJECTS

Haḍrat Ibn 'Umar (Allāh be pleased with him) has reported the Prophet as saying, "The Sultān is Allāh's shade on the earth to which each one of His servants who is wronged repairs. When he is just he will have a reward, and it is the duty of the common people to be grateful; but when he acts tyrannically, the burden rests on him, and it is the duty of the common people to show endurance." [Mishkāt]

Haḍrat Abu Umāmah has related that the Holy Prophet said: "O Muslims! Do not find faults with your rulers but pray to Allāh for their well being for in that lies your own well being. "[Tabarānī]

Haḍrat Abdullāh Ibn Umar (Allāh be pleased with him) has related that the Prophet said, "O Muslims! each of you is a shepherd and every one of you is responsible for his flock. One who is Imām (ruler) over the people is a shepherd and is responsible for his flock; a man is a shephered in charge of the inhabitants of his house-hold and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock."

[Bukḥārī – Muslim]

Haḍrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said, "O Muslims, if your rulers

are benign and your moneyed people are generous and the basis of your transactions is mutual consultation, then your remaining on the surface of the earth is better than your going into its belly. But if your rulers are miserly and the settlement of your transactions depends on the advice of women, then it better for you to go into the belly of the earth than to remain on it."

[Tirmizī]

Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that the Prophet said, "Hearing and obeying are the duty of a Muslim man both regarding what he likes and what he dislikes, as long as he is not commanded to perform an act of disobedience to Allāh, in which case he must neither hear nor obey."

[Bukhārī – Muslim]

Hadrat 'Alī (Allāh be pleased with him) has related that the Prophet said, "No obedience is to be given in the case of an act of disobedience to Allāh; obedience is to be given only regarding what is reputable." [Bukhārī – Muslim]

Hadrat Umm Salama (Allah be pleased with her) has related that the Prophet said, "You will have commanders some of whom you will approve while some of whom you will disapprove. He who expresses disapproval is guiltless and he who feels disapproval is safe, but he who is pleased and follows them....." His hearers interrupted, "Shall we not fight with them? But he replied, "No, as long as they pray; no, as long as they pray." [Mishkāt]

Hadrat Wāil bin Hujr (Allāh be pleased with him) has related that Salama bin Yazīd (Allāh be pleased with her) questioned Allah's messenger saying, "O Prophet of Allāh, tell us what you command us to do if Commanders arise over us who demand of us what is due to them and refuse us what is due to us." He replied, "Listen and obey for they are responsible only for what has been laid on them and you for what has been laid on you." [Muslim]

Hadrat Talha bin 'Ubaidullāh (Allāh be pleased with him) has related that the messenger of Allāh said, "The prayer of a tyrant ruler is not answered." In another tradition from Abū Hurairah it has been reported that the Prophet said, "One of the three persons whose kalimah is not accepted is the ruler who oppresses his subjects."

Hadrat Maqil bin Yasār (Allāh be pleased with him) has related that he heard Allah's messenger say, "Any governor

in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allāh from paradise."

[Bukhārī – Muslim]

Hadrat 'Āishah (Allāh be pleased with her) has related that she heard Allāh's messenger as saying, "O Allāh, cause distress to him who has any charge of my people and causes them distress, and be gentle to him who has any charge over my people and is gentle to them."

[Muslim – Mishkāt]

ARBITRATION

Hadrat Alī (Allāh be pleased with him) has related that the Prophet said," .....
When two men bring a case before you, do not decide in favour of the first till you hear what the other has to say, for it is best that you should have a clear idea of the best desicion."[Abū Dāwūd]

THE RIGHTS OF SERVANTS

Hadrat Abū Zarr (Allāh be pleased with him) has related that the Prophet said, "Allāh has put your brethren under your authority, so he who has his brother put under his authority by Allāh must feed him from what he eats, clothe him from what he wears, and not impose on him work which is too much for him, but if he does so he must help him with it."

[Bukhārī – Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the Prophet said, "When any one's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the company is large and the food is small in quantity he should put one or two mouthfuls of it in his hand."

[Muslim]

EARNING LIVELIHOOD

Value of the Wealth

Hadrat Anas (Allah be pleased with him) has related that the Prophet said, "Whoever does not like wealth has no virtue

in him, for by its means one is able meet the rights of his kinsfolk and to repay the trusts and by its blessings one becomes independent of others."

[Baihaqī]

Contentment

The Messenger of Allah has said, "Allāh tries His servants by means of what he bestowes on them. If they are content with their livelihood then He bestowes on them more; and if they are not satisfied then He does not increase their livelihood." [Musnad Ahmad]

Hadrat 'Alī (Allāh be pleased with him) has related that the Prophet said, "Whoever is content with his small livelihood, Allāh gets pleased with his little (good) effort." [Baihaqī]

Truthfulness in business transactions

Hadrat Mu'āz (Allah be pleased with him) has related that the Prophet said, "The best profession is that of such tradesmen as speak truth, do not misappropriate things placed in their trust, fulfil their promises when they make them; do not cry up the wares which they sell; do not defer payment of the price when they buy any thing; and are not harsh with their debtors." [Baihaqī]

Efforts for earning lawful livelihood

Hadrat 'Alī (Allāh be pleased with him) has related that the Prophet said: "Allāh is pleased when He sees His servants toiling and struggling in search of lawful livelihood."

Providing maintenance of parents and children.

Hadrat Anas (Allāh be pleased with him) has related that the Prophet said, "Whoever remains busy in the struggle for earning livelihood for his old parents, is in the path of Allāh and whoever toils for earning livelihood for his minor children, he also is in the path of Allāh; and whoever works hard for earning livelihood for his own self, he also is in the path of Allāh." [Bukhārī – Muslim]

Unlawful Income

Hadrat Jabir (Allāh be pleased with him) has related that the Prophet said, "Flesh which has grown out of what is unlawful will not enter paradise, but hell is more fitting for all flesh which has grown out of what is unlawful."

[Ahmad – Darimī]

Earning with one's own hand

Hadrat 'Āishah (Allāh be pleased with her) has related that Allah's messenger said, "The pleasantest things you enjoy come from what you earn, and your children come from what you earn, or a part of your earnings." (The phrase also expresses that the parents who are in need may receive support from their children).

Lawful earnings

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has related that Allāh's Messenger said, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory."

[Baihaqī]

Time for earning livelihood

The messenger of Allāh is reported to have said, "Set out for seeking daily bread and earning lawful livelihood early in the morning for that is the hour of blessing and abundance."

Gentleness in business transactions

Hadrat Jābir (Allāh be pleased with him) has related that Allah's messenger said, "May Allah show mercy to a man who is kindly when he sells, when he buys, and when he makes a claim!" [Bukhārī]

(In this tradition, the Messenger of Allāh has beseeched Allah for His blessings on such a man.)

Good qualities of a business man.

Hadrat Abū Umāma (Allāh be pleased with him) has related that Allāh's messenger said, "When the business men have three characteristics, then their earnings will be pleasant and lawful:

(1) When he sells (a thing) he does not cry (it) down;
(2) When he sells (a thing) he does not cry (it) up and in the sale does not suppress its defects from the buyer, and
(3) he does not resort to (false) swearing during that (transaction). [Isbahānī]

Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that Allāh's messenger said, "Give the hireling his wages before his sweat dries." [ibn Majah]

Destined Sustenance

Hadrat Huzaifah (Allāh be pleased with him) has related that the messenger of Allāh said, "Allāh has revealed to me that no one dies until he has received the sustenance destined for him even though it may reach him late. As such guard yourself from disobedience to Allāh, and do not outstep the limits of moderation in seeking your livelihood and in case of delay do not try to seek it by unlawful means, for the sustenance that Allāh provides can only be got by obedience.

[Bazār]

Mutual respect

Hadrat Jābir (Allāh be pleased with him) has related that the Prophet said "Allah shows mercy to a man who is kindly when he sells, when he buys, and when he makes a claim."

[Bukhārī]

Gentleness in business dealings

Hadrat 'Ubaid bin Rifāā (Allāh be pleased with him) has related on the authority of his father Hadrat Rifāā (Allāh be pleased with him) that the messenger of Allāh said, "On the day of resurrection the merchants will be raised up as evil doers, except those who fear Allāh, are honest and speak the truth.

[Tirmizī – Ibn Mājah]

Hadrat Abū Said al-Khudrī (Allāh be pleased with him) has related that the Prophet said. "The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs." [Tirmizī]

Measuring and weighing

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the Prophet said, to those entrusted with measuring and weighing: "In your hands are two things that have led previous nations to annihilation." (i.e., due to less weighing and measuring Guard yourself against these). [Tirmizī]

Hoarding

Hadrat 'Umar (Allāh be pleased with him) has related that the Prophet said, "He who brings goods for sale is blessed with good fortune, but he who keeps them till the price rises is accursed."

[Ibn Mājah – Mishkāt]

Sadaqah for wealth

The Prophet is reported to have said, "Company of merchants, unprofitable speech and swearing have a place in business dealing; so mix it with sadaqah."

LOAN

Leniency with debtors

Hadrat 'Āishah (Allāh be pleased with her) has realted that the Prophet said, "If any one in my Ummah falls in debt and in spite of his best efforts is unable to discharge it then I will be his supporter."

(In another tradition the Prophet is reported to have said that he would be responsible for repaying it. This he said at a time when Allāh had wrought the conquests at his hands.)

Hadrat Abū Qatada (Allāh be pleased with him) has related that the Prophet said, "If anyone would like Allāh to save him from the anxieties of the day of resurrection, he

should grant a respite to one who is in straitened circumstances, or remit his debt."

[Muslim]

The curse of debt

Hadrat 'Abdullāh Ibn 'Umar (Allāh be pleased with him) has related that the Prophet said, "Every fault but a debt will be forgiven to a martyr." [Muslim]

NĪYAH (intention) to pay a debt

The Prophet is reported to have said, "On the day of resurrection, Allāh will discharge the debt of a man on his behalf who has incurred it and had the intention to pay it." And one who after incurring a debt has no intention to discharge it and dies in such a condition, then Allāh will tell him on the day of resurrection, "O my servant, perhaps you thought that I will not realise from you the right of another of my servants." Then some of his (debtor) good deeds will be transferred to the creditor and if the debtor has no good deeds, then some of the sins of the creditor will be transferred to the debtor.

[Tabarānī – Hākam]

The bane of debt

The Prophet is reported to have said, "O Muslims! avoid incurring debt for it leads to concern and anxiety at night and humiliation and disgrace during the day." [Baihaqī]

Seeking Refuge from debt

The Prophet is reported to have said, "It is better for every one of you to wear old and torn out clothes than to incur a debt with no intention to discharge it."

[Musnad Imām Ahmad]

It has been reported from the Holy Prophet that he said, "O Muslims! Seek refuge – in Allāh from the want, poverty and disgrace. [Nasāī – Hākam]

Dūā' (supplication) for discharging debt.

Hadrat Anas (Allāh be pleased with him) has related that the Prophet told Hadrat Muāz bin Jabal (Allāh be pleased with him) that: "Should I not teach you a dūā' (supplication) whereby Allāh will discharge any debt if it be equal to a mountain? Say:

اَللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ

تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رَحْمٰنَ الدُّنْيَا وَالْاٰخِرَةِ وَرَحِيْمَهُمَا تُعْطِيْهِمَا

مَنْ تَشَآءُ وَتَمْنَعُ مِنْهُمَا مَنْ تَشَآءُ اِرْحَمْنِيْ رَحْمَةً تُغْنِيْنِيْ بِهَا عَنْ رَّحْمَةِ مَنْ سِوَاكَ،

(O Allāh! Owner of sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt, In Thy hand is the good. Lo! Thou art able to do all things. [III/26]

O most compassionate and merciful in this world and the hereafter, Thou bestowest upon whom Thou pleasest and desirest whom Thou wilt. Be merciful to me and make me able to dispense with all but Thee.

[Tabārānī]

Sawab (Reward) for advancing loans

It has been reported that the Prophet said, "On the night of the Miraj (the ascent) I saw it inscribed on the gate of heaven, the reward for khairat (charity) is ten times while the reward for advancing loans is eighteen times."

[Bahishti Zewar]

Respite to debtors

'Imran bin Husain (Allah be pleased with him) has related that the Prophet said, "When any one has something due to him from another he will be credited with sadaqa for every day he allows the others to postpone payment. [Mishkat]

Unlawfulness of Usury

Hadrat Abu Hurairah (Allah be pleased with him) has

related that the Prophet said, "Usury has seventy parts, the least important being that 'man should marry his mother.'

[Mishkat]

Precantion against acceptance of gift from a debtor

Hadrat Anas (Allah be pleased with him) has related that the Prophet said, "When a man makes a loan to another he must not accept a present."

Transactions about usury

Hadrat Jabir (Allah be pleased with him) said that Allah's messenger cursed the one who accepted usury, the one who paid it, the one who recorded it, and the two witnesses to it, saying they were all alike.

[Muslim]

Bane of usury

Hadart Abu Hurairah (Allah be pleased with him) has reported Allah's messanger as saying, "A time is certainly comming to mankind when only the receiver of usury will remain, and if he does not receive it some of its vapour (or alternatively, its dust) will reach him."

[Abu Dawud – Nasai]

Unlawfulness of Rishwat (bribe)

Hadrat 'Abdullah bin 'Amr (Allah be pleased with him) told that Allah's messenger cursed the one who bribes and the one who takes bribes. Abu Dawud and Ibn Majah transmitted it. Tirmizi transmitted it on the authority of 'Abdullah bin 'Amr and on that of Abu Hurairah (Allah be pleased with them) Ahmad and Baihaqi transmitted it on the authority of Sauban (Allah be pleased with him) who added that the Raish is the go between regarding a bribe. [Ahmad - Baihaqi]

Hell for those indulging in bribery

It appears in tradition that the one who offers bribe and

the one who accepts it, both will be thrown into hell fire.

[Tabarani]

NOTE:

An exception can be made where one cannot save him from the oppression of a tryant without giving bribe. In such cases too, giving bribe is considered permissible (with mental reservation but accepting it is not permissible even in such a case. [Hayatul Muslimin]

CHAPTER – 4

RELATIONSHIP BETWEEN MAN AND MAN

SOCIAL LIFE

Etiquette for entering a house

Permission to enter

Hadrat 'Atā' bin Yasār (Allāh be pleased with him) told that a man asked Allāh's messenger whether he should ask permission to go in where his mother was and he replied that he should. The man said that he lived along with her in the house, but Allah's messenger replied, "Ask her permission." The man said he was her servant but Allāh's messenger replied, "Ask her permission. Do you want to see her naked?" On the man saying that he did not, he replied, "Well, ask her permission."

[Mishkāt]

It has been reported by Hadrat Abū Said al-Khudrī (Allāh be pleased with him) that Allāh's messenger said, "When one of you asks permission three times and it is not granted he should go away." [Mishkāt]

It has been reported by Hadrat Jābir (Allāh be pleased with him) that: I went to the Prophet about a debt my father owed, and when I knocked at the door, he asked, "Who is there?" On my replying "I am", he said, "I, I," as though he disapproved of it.

[Bukhārī – Muslim]

The correct line of action is that one should salute before seeking permission to enter and indicate his name instead of saying, "I am." [Zādul Mā'd]

Hadrat Abū Umāmah (Allāh be pleased with him) has related that Allāh's messenger said: There are three persons for whom Allah is a guarantee. Allāh suffices for them during their life and after their death. Their place is in Paradise.

(1) One who entered his house after having saluted, then Allah is his guarantee.

(2) One who went towards the mosque (for saying prayer), then Allah is his gurantee.

(3) One who left for Jihād in the way of Allah, then Allah is his guarantee. [al-Adabul Mafrid]

Regard for one who is asleep

Hadrat Miqdād bin Aswad (Allāh be pleased with him) has related that whenever the Holy Prophet entered his house at night, he saluted in such a manner that it did not disturb those who were asleep and those who were awake, could hear him. [al-Adabul Mufrid]

Holy Prophet's charismata

Hadrat 'Abdullāh bin Busr (Allāh be pleased with him) said that when Allāh's messenger came to any one's door he did not face it squarely, but faced the right or left corner and said, "Peace be upon you; peace be upon you." That was because there were no curtains on the doors of the houses at that time.

[Abū Dāwūd]

SALUTATION – ITS ETIQUETTE

Hadrat Abū Umāmah (Allah be pleased with him) has reported Allāh's messenger as saying, "Those who are nearest to Allah are they who are first to give a salutation."

[Mishkāt]

While saluting the Holy Prophet used to say, السلام عليكم ورحمة الله

[Zādul Ma'ād]

Someone visited the Holy Prophet and said, السلام عليكم ورحمة الله وبركاته (Peace, Mercy and blessings of Allāh be upon you). He

replied and said, "This man earned thirty good deeds."
[Nasāī – Tirmizī]

It was the noble habit of the Holy Prophet that he did not answer a greeting by moving his hand, head or finger.
[Zādul Ma'ād]

Abū 'Abdullāh (Imām Bukhārī) says that Hadrat Qailah daughter of Makhrama (Allāh be pleased with her) has related that a man said to the Holy Prophet: السلام علیک یارسول اللہ O Messenger of Allāh! Thereupon he answered, وعلیک السلام ورحمۃ اللہ (and Peace and Mercy of Allāh be on you). [Adabul Mufrid]

Hadrat Abū Salama (Allāh be pleased with him) has related that Hadrat 'Āishah (Allāh be pleased with her) informed him that once when Allah's messenger said "Jibrīl is here, 'Āishah, and is giving you a greeting." She replied, (And upon him be peace and Allāh's Mercy" adding that he used to see what she could not. [Bukhārī – Muslim]

Hadrat Ibn-e-Abbās (Allāh be pleased with him) has stated that in his opinion, just like a salutation, it is binding to reply to a letter. [al-Adabul Mufrid]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allah's messenger as saying, "You will not enter paradise till you believe, and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you."
[Muslim]

.Hadrat Qatādah (Allāh be pleased with him) has reported the Prophet as saying, "When you enter a house salute its inmates and when you come out and say farewell invoke a blessing for peace on them." [Baihaqī – Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the Prophet as saying, "When one of you comes to a group of people he should give a salutation, and if he feels inclined to sit down, he should do so; then when he gets up he should give a salutation, for the former is not more of a duty than the latter." [Mishkāt]

Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) told that when a man asked Allāh's messenger which aspect of Islām was best, he replied, "That you should provide food and greet both those whom you know and those whom you do not know." [Bukhārī – Muslim]

Hadrat Anas (Allāh be pleased with him) reported Allāh's messenger as saying, "When you go into your family, sonny, give a salutation. It will be a blessing both to you and to the

inmates of your house." [Tirmizī]

Hadrat Abu Hurairah (Allāh be pleased with him) has reported the Prophet as saying, "When one of you meets his brother he should salute him; then if he meets him again after a tree, wall, or stone has come between them, he should salute him." [Abu Dawud]

Hadrat 'Amr bin Shuaib (Allah be pleased with him) on his father's authority, told that his grandfather reported Allah's messenger as saying, "He does not belong to us who imitates other people than us. Do not imitate Jews or the Christians, for the Jews salutation is to make a gesture with the fingers and the Christians' is to make a gesture with the fingers and the Christians' salutation is to make a gesture with the palms of the hands." [Tirmizi]

Etiquette regarding salutation

(1) When a Muslim meets another, he should greet him.
(2) One who is walking should salute the one who is sitting.
(3) One who is riding (a horse) should salute the one who is sitting.
(4) A small group should salute the larger one.
(5) A younger one should salute the elder one.
(6) One should salute by the sign of hand if the other person is at a distance.

NOTE: By placing the hand on the chest.

(7) One should greet loudly enough to enable the other person to hear it. [al-Adabul Mufrid]

Hadrat 'Abdullah bin 'Umar (Allah be pleased with him) has reported that Allah's messenger said, "Among the signs before the Last Hour are the following:

(1) Mutual greetings will be confined to certain circles;
(2) Trading will be so popular that a wife would be assisting her husband;
(3) Both capable and incapable will take to writing (books);
(4) Men will become bold in giving false evidence and so timid as to conceal true evidence. [al-Adabul Mufrid]

Shaking/Kissing hands and embracing

Hadrat Anas (Allah be pleased with him) has reported a man as saying, "Messenger of Allah, when a man meets his

brother or his friend should he bow to him?" He replied, "No". He asked whether he should embrace and kiss him, and he replied "No." He asked whether he should take his hand and shake it. and he replied, "Yes."

[Tirmizi]

Hadrat Abu Umamah (Allah be pleased with him) has reported Allah's messenger as saying, "The perfect way for one of you to visit an invalid is for him to put his hand on his forehead or on his hand and ask him how he is; and the perfect way for you to greet one another is to shake hand." [Mishkat]

Hadrat Zari' (Allah be pleased with him) who was a member of the deputation of Abd al-Qais told that when they came to Madinah they raced to be first to dismount and kiss Allah's messenger's hand and foot. [Abu Dawud]

Ash – Sha'bi told that the Prohet met Jafar bin Abu Talib and embraced him and kissed him forehead.

[Abu Dawud]

Hadrat Anas (Allah be pleased with him) one day related with great fondness and delight. "I shook these hands of mine with those of the Messenger of Allah. No kind of silk I ever touched was softer than his hands'. His pupil whom Hadrat Anas related this said with equal fondness: I in my turn wished to shake my hands with those that shook the Holy Prophet's. (Since then the practice has continued without a break).

[Khasail-e-Nabawi]

Hadrat Anas (Allāh be pleased with him) has reported that whenever the Prophet's companions met one another they used to shake hands and on returning from a journey they used to embrace one another.

[Tabarānī – al-Targhīb-waāt-Tarhīb]

When Hadrat Zaid bin Hārisa (Allāh be pleased with him) came to Madinah, he came to the house of the Prophet and knocked at the door. The Prophet came out trailing his garment, embraced him and kissed him in the forehead. [Tirmizī]

Hadrat Sābit (Allāh be pleased with him) asked Hadrat Anas (Allah be pleased with him) whether he had ever touched the Holy Prophet with his hands. Hadrat Anas replied in the affirmative and Hadrat Sābit kissed his hands.

[ε: Adabul Mufrid]

GIFTS

Hadrat Abū Hurairah (Allāh be pleased with him) has

related that the messenger of Allah said: 'In order to promote mutual love, exchange gifts among yourselves.'

[Bukhārī]

Hadrat Jābir (Allāh be pleased with him) has reported the Prophet as saying, "If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should express commendation, for he who expresses commendation has given thanks, he who conceals a matter has been ungrateful, and he who decks himself with what he has not been given is like him who put on the two garments of falsehood." [Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "He who does not thank people does not thank Allāh."

[Ahmad – Tirmizī]

It occurs in traditions that if anyone offers you perfume or oil to annoint yourself with or milk to drink or a pillow to serve you as prop, you should not avoid or refuse those things, for in accepting them you will not be under an unbearable burden of obligation, on the other hand it would please the person who offers them. [Tirmizī]

Hadrat Abu Hurairah (Allāh be pleased with him) has reported the Prophet as saying, "Give presents to one another for a present removes rancour from the breast, a woman should not deprive even the gifts of half a trotter from her neighbour." [Tirmizī]

SNEEZING AND YAWNING

Whenever the Holy Prophet sneezed he used to say, (Praise be to Allah) and covered his face with his hand or garment, lessening the noise in this way. If any one in the company said in response, "May Allāh be merciful to you," the Prophet would say, "May Allāh guide you and improve your circumstances." [Tirmizī]

If any non-Muslim sneezed in the presence of the prophet, he used to say, "May Allah guide you and give you well being," but did not like to say "May Allāh be merciful on you."

The messenger of Allāh while sneezing likedto lessen the noise. [Zādul Ma'ād]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the Prophet as saying, "Allāh likes sneezing but dislikes yawning. So when on of you sneezes and praises Allāh,

it is the duty of every Muslim who hears him to say to him, May Allāh be merciful on you!" But yawning comes only from the devil, so when one of you yawns he should restrain it as much as possible, for when one of you yawns the devil laughs at him.".

[Bukhāri]

A version by Muslim has, 'When one of you says HA the devil laughs at him." [Mishkat]

According to a tradition from Hadrat Abū Hurairah (Allāh be pleased with him) one should hold his hand over his mouth if he cannot help yawning.

[al-Adabul Mufrid]

WRITING بسم اللہ AS SUPERSCRIPTION

Hadrat Abū Masūd Jarīrī (Allāh be pleased with him) has reported that on being asked abour writing (Bismillāh) Hadrat Hasan (Allāh be pleased with him) said that it is the appropriate heading of every writing. [al-Adabul Mufrid]

ETIQUETTE FOR LETTER WRITING

The text of the letter written by Hadrat Zaid bin Sābit (Allāh be pleased with him) is reported to be as follows:

بسم اللہ الرحمن الرحیم

Zaid bin Sābit wishes Peace and Mercy of Allah to Amīrul Momineen Múāwīyah, a servant of Allāh. Before you I praise the Lord beside whom there is no one who deserves to be worshipped. (Subject matter of the letter). (The closing words are): We beseech Allāh alone for guidance and protection from error and for wisdom to understanu our affairs. Peace be on you, O Amīrul Momineen; and (also) Allāh's mercy and His blessing and Pardon."

Written by Wāhib on Thursday the 17th of Ramadān, 42 A.H.

[al-Adabul Mufrid]

THE GREATNESS OF THE PEN

Hagrat Zaid bin Sābit (Allāh be pleased with him) said: I went to visit the Prophet in front of whom was a secretary, and I beard him say, "Put the pen behind your ear, for it is

the best way of bringing things back to memory. [Tirmizī]

WRITING DARŪD IN THE BEGINNING OF EVERY DOCUMENT

Ibn Hajar Makki has written that the practice of writing the Darūd (blessings of prophet) after بسم اللہ الرحمن and Tahmid (Allāh's praise) at the opening of books and letters was introduced during the period of Hadrat Abū Bakr's Caliphate. In his letters he wrote in this manner (viz.

بسم اللہ الرحمن الرحیم نحمدہٗ ونصلی علی رسولہ الکریم

[Zādul Sáid]

NATIONAL DISTINCTION AND DRESS

The Holy Prophet said: Allāh has said, 'Shaitān said that he would teach them (men) other things whereby they would deform the figure made by Allah' (e.g. by shaving the beard, getting the body tattooed etc.) [Nasai]

Note: Some changes in the figures are really deformatory and are Haram (forbidden) while others are adornment of figures and are Wajib (compulosry) (e.g. clipping the moustaches, paring the nails, removing the hair from the armpits and shaving the pubes). Some other changes are permissible, e.g. for a man to shave the hair of the head or getting them clipped, or to have the beard reduced to the extent of a fist but these are matters to be decided by Shariah and not by custom, since, firstly, custom is not at the same level as Shariah and Secondly, it differs from place to place and from time to time.

[Hayatul Muslimeen]

Hadrat Ibn 'Umar (Allah be pleased with him) reported Allah's messenger as saying, "He who copies any people is one of them." [Ahmad – Abu Dawud]

Note: The intention of the above is that whoever adopts the ways and manners of unbelievers and evil doers will be a partner in their sins.

Hadrat Ibn 'Abbas (Allah be pleased with him) has reported that the Holy Prophet said, "May Allah curse the men who make feminine look and the women who adopt the semblance of men [Bukhari]

Hadra: Suwaid bin Wahb (Allah be pleased with him) has narrated on the authority of a son of a Companion of Allah's messenger who said his father reported Allah's messenger as saying, "He who gives up wearing beautiful garments when he is able to do so (out of humility as is stated in a version) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of the kingdom." [Mishkat]

POMPOUS DRESS

Hadrat Salim (Allah be pleased with him) has reported on the authority of his father that the Prophet said, "If anyone trails arrogantly any thing allowed to hang down in a lower garment, a shirt and a turban, Allah will not look at him on the day of resurrection."

[Abu Dawud – Nasai]

ETIQUETTE FOR PUTTING ON CLOTHES

While putting on a paijama or shalwar (a pair of trousers), one sould put first his right foot into the corresponding side of the garment and then the left one into the other one. In putting on a shirt, the right hand should be put into the right sleeve first and then the left hand in the left sleeve. Similarly in the case of waist coat/Sherwani (long coat), the start should be made from right side. In putting on shoes one should first put the right foot into the right and then left foot into the left shoe. While taking off these things, the start should be made from left side and then the right side.

HOSPITALITY
(Duties and rights of hosts and guests)

When any distinguished guest visited the Prophet, he used to entertain him personally. [Madarijun Nubuwah]

Whenever the Prophet used to feed his guests he used to request him again and again to have more and stopped only when the guest said that he had had his fill, and refused to take more. [Tirmizi]

Hadrat Abu Shuraih al-Kabi (Allah be pleased with him) has reported Allah's messenger as saying, "He who believes

in Allah and the last day should honour his guest. Provisions for the road are what will serve for a day and night, hospitality extends for three days; what goes beyond that is sadaqah; and it is not allowable that a guest should stay till he make himself an encumberance." [Bukhari – Muslim]

And it is not becoming on the part of a guest that he should stay with his host too long causing him inconvenience.

[Bukhari]

Hadrat Abu Hurairah (Allah be pleased with him) has related that the messenger of Allah said, "One should welcome his guest by coming out of his door and while bidding farewell should accompany him to the door of the house."

[Ibn Majah – Baihaqi – Mishkat – Bukhari]

Hadrat Ibn Umar (Allah be pleased with him) has reported Allah's messenger as saying, "When the cloth is set down a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till the people have finished, but if he does so, he should make his excuse, for that embarrasses his companion and he does not stretch out his hand, although he may perhaps require food." [Mishkat]

The Holy Prophet said, "Make a present to your brother." The companions asked, O Messenger of Allah! What present should we give.' He replied, 'When one goes to his brother Muslim's house and takes meals there, then he should pray for the mercy and blessings of Allah for him. This is the present (return) to him. [Abu Dawud]

WEDDING FEAST

Hadrat 'Abdullah bin 'Umar (Allah be pleased with him) has reported Allah's mesenger as saying, "When one of you is invited to a wedding feast he must attend it."

[Bukhari and Muslim]

In a version by Muslim he said, "He must accept, whether it is a wedding feast or something of that nature."

[Mishkat – Bukhari – Muslim]

Hadrat Jabir (Allah be pleased with him) has reported that Allah's messenger said, "When one of you is invited to a meal he must accept. If he wishes he may leave the food alone."

[Muslim]

Invitation from profligates

Hadrat 'Imran bin Husain (Allah be pleased with him) said

that Allah's messenger forbade accepting invitations to food provided by profligates. [Mishkat]

FRANKNESS IN EATING

Hadrat Asma daughter of Yazid (Allah be pleased with her) said, The Prophet was brought some food which he offered to us, and when we said we did not want it he replied, "Do not combine falsehood with hunger."

[Ibn Majah]

TAKING FOOD IN A COMPANY

Hadrat Wahshi bin Harb (Allah be pleased with him) on his father's authority, said his grandfather told of Allāh's messenger's companions saying, Messenger of Allāh we eat but are not satisfied." He suggested that they ate separately, and when they replied that that was so he said,"If you gather together at your food and mention Allāh's name you will be blessed in it." [Abū Dāwūd]

MATTERS RELATING TO WOMEN

Purdah

Hadrat Umm Salma (Allāh be pleased with her) has related: I was with Allāh's messenger along with Maimūna when Ibn Umm Maktūm approached and came in to visit him, so he told us to veil ourselves. I said, "Messenger of Allāh, is he not blind and unable to see us?" He replied, Are you blind and unable to see him?"

[Ahmed – Tirmizī – Abū Dāwūd]

Hadrat Ibn Masud (Allah be pleased with him) has reported the Prophet as saying, "A woman should be concealed, for when she goes out the devil looks at her." [Tirmizi]

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In the same way as it is neccessary for women that their voice should not fall in the ears of outsiders, it is also necessary that men should abstain from chanting poetry in the presence of other women since women are tender hearted and

fall an easy prey to evil influences. [All agreed]

Hadrat Abū Umāmah (Allāh be pleased with him) has reported the Prophet as saying, "If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship who sweetness he will experience."

[Ahmad]

Hadrat Hasan Basarī (Allāh be pleased with him) told that he heard Allāh's messenger had said, 'Allāh curse the one who looks (at an unknown woman) and also the one who is looked at. [Mishkāt]

Hadrat Abū Mūsa (Allāh be pleased with him) has related that the messenger of Allāh said, "An eye that looks at an unknown man or woman (with an evil intent) commits adultery, and a woman who perfumes herself and then passes by a gathering of men is no better. [Tirmizī – Abū Dāwūd]

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It occurs in traditions that a woman must not use so thin a wrapper that her body and hair remain visible. [Mishkat]

Hadrat Āishah (Allāh be pleased with her) has related that when Asmā daughter of Abū Bakr came in to visit Allāh's messenger wearing thin clothes he turned away from her and said, "When a woman is old enough to menstruate, Asmā', it is not right that any part of her should be seen but this and this,' pointing to his face.and his hands. [Abū Dāwūd]

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it is the duty of every Muslim who hears him to say to him, May Allāh be merciful on you!" But yawning comes only from the devil, so when one of you yawns he should restrain it as much as possible, for when one of you yawns the devil laughs at him.".

[Bukhārī]

A version by Muslim has, 'When one of you says HA the devil laughs at him." [Mishkat]

According to a tradition from Hadrat Abū Hurairah (Allāh be pleased with him) one should hold his hand over his mouth if he cannot help yawning.

[al-Adabul Mufrid]

WRITING بسم الله AS SUPERSCRIPTION

Hadrat Abū Masūd Jarīrī (Allāh be pleased with him) has reported that on being asked abour writing (Bismillāh) Hadrat Hasan (Allāh be pleased with him) said that it is the appropriate heading of every writing. [al-Adabul Mufrid]

ETIQUETTE FOR LETTER WRITING

The text of the letter written by Hadrat Zaid bin Sābit (Allāh be pleased with him) is reported to be as follows:

بسم الله الرحمن الرحيم

Zaid bin Sābit wishes Peace and Mercy of Allah to Amīrul Momineen Múāwīyah, a servant of Allāh. Before you I praise the Lord beside whom there is no one who deserves to be worshipped. (Subject matter of the letter). (The closing words are): We beseech Allāh alone for guidance and protection from error and for wisdom to understanu our affairs. Peace be on you, O Amīrul Momineen; and (also) Allāh's mercy and His blessing and Pardon."

Written by Wāhib on Thursday the 17th of Ramadān, 42 A.H.

[al-Adabul Mufrid]

THE GREATNESS OF THE PEN

Hagrat Zaid bin Sābit (Allāh be pleased with him) said: I went to visit the Prophet in front of whom was a secretary, and I beard him say, "Put the pen behind your ear, for it is

the best way of bringing things back to memory. [Tirmizī]

WRITING DARŪD IN THE BEGINNING OF EVERY DOCUMENT

Ibn Hajar Makki has written that the practice of writing the Darūd (blessings of prophet) after بسم الله الرحمن and Tahmid (Allāh's praise) at the opening of books and letters was introduced during the period of Hadrat Abū Bakr's Caliphate. In his letters he wrote in this manner (viz.

بسم الله الرحمن الرحيم نحمده ونصلي على رسوله الكريم

[Zādul Sáīd]

NATIONAL DISTINCTION AND DRESS

The Holy Prophet said: Allāh has said, 'Shaitān said that he would teach them (men) other things whereby they would deform the figure made by Allah' (e.g. by shaving the beard, getting the body tattooed etc.) [Nasai]

Note: Some changes in the figures are really deformatory and are Haram (forbidden) while others are adornment of figures and are Wajib (compulosry) (e.g. clipping the moustaches, paring the nails, removing the hair from the armpits and shaving the pubes). Some other changes are permissible, e.g. for a man to shave the hair of the head or getting them clipped, or to have the beard reduced to the extent of a fist but these are matters to be decided by Shariah and not by custom, since, firstly, custom is not at the same level as Shariah and Secondly, it differs from place to place and from time to time.

[Hayatul Muslimeen]

Hadrat Ibn 'Umar (Allah be pleased with him) reported Allah's messenger as saying, "He who copies any people is one of them." [Ahmad – Abu Dawud]

Note: The intention of the above is that whoever adopts the ways and manners of unbelievers and evil doers will be a partner in their sins.

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This is what the Prophet has said. This needs serious consideration.

[Bahishtī Zawar]

The Holy Prophet has said that many a woman in spite of being dressed will be raised naked on the Day of Judgement. [Bukhari]

MANLY FASHION

Hadrat Ibn 'Abbās (Allāh be pleased with him) said the Prophet ..... cursed the women who imitated men." [Mishkāt]

Note: As such it is not permissible for women to wear men's shoes or to adopt the semblance of men.

PART OF A WOMAN'S BODY WHICH MUST BE VEILD

It has been laid down that a woman must keep her whole body from head to feet covered properly. It is not proper to expose her body to the outsiders. (Angels curse those (women) who keep their hair uncovered). A woman should not expose a single hair to an outsider. [Bahishti Zewar]

SALUTATION AMONG WOMEN

It is a sunnah for women to wish and greet each other and shake hands. This should be encouraged.

[Tabarānī – Baihaqī]

WOMEN'S FASHION

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, "There are two categories of the dwellers of hell whom I have not been able to see. One of these consists of those women who would otherwise be dressed but would be naked; they would be walking coquettishly; their heads would be like the soft hump of a Bacterian camel (i.e. they would have artificial hair mixed with their men and then tied into a top knot on their heads) which will prevent them from entering Paradise; they will not even get the scent of Paradise although

it would be coming there inspite of paradise being at a long distance. [Muslim]

SAFEGUARD OF WOMEN'S RIGHTS

Hadrat 'Amr bin Ahwas Hasīmī (Allāh be pleased with him) has related that he heard the sermon of the messenger of Allāh on the day of the Farewell Pilgrimage. He first praised Allāh, then he gave some pieces of advice, after which he said, "Listen, O men! treat your women well, since they are captive in your hands. You have no right to be harsh with them unless you notice bare disobedience on their part. In case they happen to do so then you segregate yourself in the bed-rooms and also punish them but take care that they are not severely hurt; if then they obey you do not seek ways to trouble them unnecessarily. Listen as you have some rights on your wives and they have some rights on you. It is your right that they should not allow the persons whom you do not like to violate the sanctity of your beds and they should not allow the persons whom you do not like to enter your house. And listen: their right on you is that you feed them well, clothe them well and treat them nicely. [Tirmizī]

HUSBAND'S RELATIVES ARE DEATH

Hadrat 'Uqba bin 'Āmir (Allāh be pleased with him) has reported Allāh's messenger as saying, "Avoid going in where women are." A man said, "Messenger of Allāh, tell me about the relatives of a woman's husband," to which he replied, "The relatives of a woman's husband are death," (i.e. one has to be careful about them).

Privacy with women

Hadrat 'Umar (Allāh be pleased with him) has related that the Prophet said, "Whenever a man is alone with a woman the devil makes a third." [Tirmizī]

Hadrat Jābir (Allāh be pleased with him) has reported Allāh's messenger as saying, "A man must not spend the night in the house of a woman who has been married unless he is her husband or a close relative."

[Muslim – Mishkāt]

The Holy Prophet is reported to have said that it can be tolerated that a nail is driven in one's head but it cannot be tolerated that he touches a woman who is not permissible for him. [Tirmizi]

PROHIBITIONS

Wine

Hadrat 'Āishah (Allāh be pleased with her) has related that she heard the messenger of Allāh as saying, "The first thing that will be overturned in Islām, like an inverted vessel will be wine – meaning that the first injuction that will be infringed and counteracted will be regarding prohibition about drinking of wine. On being asked how would this come about in the face of the revealed and manifest commandment of Allah, she replied that people will give to wine a different name and declare it lawful (Halāl).

[Darimī – Mishkāt]

Hadrat Umm Salama (Allāh be pleased with her) told that Allāh's messenger forbade every intoxicant and any thing which produces languidness. [Abū Dāwūd]

Hadrat Ibn 'Umar (Allāh be pleased with him) has reported Allāh's messenger as saying, "Allāh has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it and the one to whom it is conveyed." [Abu Dawud – Ibn Majah]

Hadrat Jabir (Allāh be pleased with him) has related that Allāh's messenger said, "If a large amount of anything causes intoxication, a small amount of it is prohibited." [Tirmizi]

Hadrat Abu Hurairah (Allāh be pleased with him) has related that the Holy Prophet said: "There are four persons about whom Allāh has made a convenant not to send them to Heaven, nor give them any share of its bliss; one who is addicted to wine, one who usurps of the property of an orphan and, one who is not dutiful to his parents. [Hākam]

WINE, USURY AND SENSUALITY

Hadrat Abu Amir or Abū Mālik al-Asharī (Allah be pleased with him) has related that Allah's messenger said, "Among my people there will be some who will consider lawful silk tissue,

silk, wine and stringed instruments; and people will alight beside a mountain and pasturing animals of theirs will come to them in the evening, but when a man comes to them in need they will tell him to come back the next day. Allāh will however smite them during the night, throw down the mountain (on some of them) and metamorphose others into apes, and swine till they day of resurrection." [Bukhari]

WORTHLESS GAMES AND PASTIMES

Hadrat Ibn 'Umar (Allāh be pleased with him) said the Prophet prohibited wine, *maisir*, the *kuba*, and Ghubairā' which is an intoxicating drink made by Abyssinians from millet. It is called Sukruka.

[Abū Dāwūd]

Hadrat Abū Mūsā al-Asharī reported that Allāh's messenger as saying, "He who plays backgammon has disobeyed Allāh and His messenger." [Abū Dāwūd]

Ibn Shihāb told that Abū Mūsā al-Asharī used to say that only a sinner plays chess. He told that when asked about playing chess he replied that it pertains to what is worthless and that Allāh does not like what is worthless.

[Baihaqī]

PICTURES

Hadrat Āishah (Allāh be pleased with her) has related that the Prophet went out on an expedition and I got a carpet which I hung as a screen at the door, but when he came and saw the carpet, he pulled it and tore it down, saying, "Allah has not commanded us to clothe stones and clay."

[Bukhari – Muslim]

Hadrat Saīd bin Abul Hasan said when I was with Ibn Abbas (Allah be pleased with him) a man came to him and said, "Ibn 'Abbas, I am a man whose livelihood comes only from the work of my hands, and I make representations of things." Ibn 'Abbas replied that he would tell him only what he had heard from Allah's messenger. He had heard him say, "If any one makes a representation of any thing Allāh will punish him till he blows a spirit into it, and he will never be able to do that." Then when the man gasped and became pale he said to him, "Out upon you! If you must do so, make

representations of these trees and of any thing which does not possesses a spirit."[Bukhari]

Hadrat Ibn Abbās (Allāh be pleased with him) has reported Allah's messenger as saying, "The one who receives the severest punishment on the day of resurrection will be he who kills a prophet, or who is killed by a prophet, or kills one of his parents, those who make representations of things, and a learned man who derives no benefit from his learning."

[Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) said Allāh's messenger told that Jibrīl came to him and said, "I came to you last night and was prevented from entering simply by the fact that there were images at the door, for there was a figured curtain with images on it and there was a dog in the house. So he order that the head of image which is at the door of the house be cut off so that it may become like the form of a tree; order that the curtain be cut up and made into two cussions spread out on which people may tread; and order that the dog be put out." Allah's messenger then did so.

[Mishkāt – Tirmizī – Abū Dāwūd]

Hadrat Abū Talha (Allāh be pleased with him) has reported the Prophet as saying, "The angels do not enter a house which contains a dog or pictures."

[Bukhārī – Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that Allah's messenger said, "If anyone gets a dog, except a sheep-dog or a hunting dog or a farm dog, a *qīrāt* of his reward will be deducted daily." [Bukhārī – Muslim]

MUSIC

It appears in Musnad Ahmad that the Prophet said, "Allāh has sent me as mercy for all the worlds and had commanded me to destroy all musical instruments."

[Tirmizī]

Hadrat Nāfi'(Allāh be pleased with him) said: When I was on a road with Ibn 'Umar he heard a pipe and putting his fingers in his ears he went away from the road in the opposite direction. After he had gone some distance he asked me if I could hear anything, and when I replied that I could not, he took his fingers out of his ears and said, "I was with Allah's messenger, and when he heard the sound of a reed pipe he did

as I have done."

[Ahmad – Abū Dāwūd]

Ibn Abī Dunyā and Baihaqī have reported on the authority of ash-Shábī that the Holy Prophet has said, "Cursed be the songsteresses and those for whom they sing."

SCATTERED PEARLS

BLESSINGS OF THE HOLY QURAN.

Hadrat Anas and Hadrat Jābir (Allāh be pleased with them) have reported that the Prophet said "O Muslims, make it a point to recite the Qurān regularly in your house, because the house in which the Qurān is not recited, remains devoid of blessings."

[Dāraqutnī]

Company of pious people:

O Muslims, make it a point to sit with your elders, to seek clarifications from the learned and to remain in contact with the wise people.

[Tabarānī]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allah's messenger as saying, "A man follows his friend's religion, so each one should consider whom he makes his friend". [Mishkat]

Hadrat Ibn Masūd (Allāh be pleased with him) told that a man came to the Prophet and said, "Messenger of Allāh, what do you think of a man who loves people but does not keep in touch with them?" He said, "A man will be with those he loves". [Bukhārī]

The Evil of Impairing Covenants:

The Holy Prophet is reported to have said that blood shed increases amongst the people in whom impairing of covenants becomes a regular habit, and death rate goes high amongst the people in whom fornication becomes extant.

[Abū Dāwūd]

Bad Company:

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said: Loneliness is better than the company of immoral persons. Sitting with pious people is better than loneliness, and uttering something good is better than silence and keeping silence is better than speaking ill.
[Hākim – Baihaqī]

Altering the boundaries of land:

It has been reported in traditions that one who alters boundaries of his land, will be cursed by Allah till doomsday.
[Tabarani]

Selection of neighbour:

The Holy Prophet has exhorted the Muslims to find a good neighbour before purchasing or constructing a new house; and to find out a good companion before going out.
[Tabārani]

Help to the needy:

Hadrat Anas (Allāh be pleased with him) has reported Allāh's messenger as saying, "For him who aids one who is distressed Allāh will record seventy three acts of pardon, one of them comprising his whole well-being and seventy two being grades of rank for him on the day of resurrection".
[Miskhkat]

Nuisance of family members:

Hadrat Ibn Masūd (Allāh be pleased with him) has reported that the Prophet said: A time will come on people when the destruction on man will be at the hands of his wife, parents and (his) offspring, for they will make him feel ashamed of his poverty and place such demands on him which he will not be able to meet, forcing him to involve himself in such matters which will spoil his religion thus causing his destruction. [Baihaqi]

Dispute and jest with brother Muslim:

Hadrat Ibn Abbās (Allāh be pleased with him) has reported the Prophet as saying, "Don't dispute with your brother; do not make jokes with him; and don't make him a promise which you break". [Tirmizī]

Helping one being slandered:

Hadrat Anas (Allāh be pleased with him) has reported the Prophet as saying, "If any one's brother Muslim is slandered in his presence when he is able to help him and he does so, Allāh will help him in this world and the next; but if he does not help him when he is able to do so, Allāh will punish him in this world and the next" [Sharh as-Sunnah]

Cleanliness:

The Holy Prophet is reported to have exhorted the Muslims to keep the courtyards of their houses clean, for those who ordinarily keep the courtyards of their houses unclean resemble the Jews. [Tabārani]

The Holy Prophet is reported to have exhorted: Muslims, say prayers in your houses and do not make them grave yards.
[Ahmad – Bukhāri]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that Allāh has laid the foundation of Islām on cleanliness and neatness; and only he will enter paradise who keeps himself clean and has the habit of remaining clean and neat.
[Abus San's]

Hadrat Ibn'Umar (Allah he pleased with him) has reported that the Prophet said, "Muslims, keep yourself neat and clean".
[Tabarāni]

Hadrat Usāma bin Shahrīk (Allāh be pleased with him) has reported that when Allah's messenger was asked whether they should make use of medical treatment, he replied, "Yes, servants of Allāh, make use of medical treatment, for Allāh has not made a disease without appointing a remedy for it with the exception of one discase, viz old age."
[Ahmed Tirmizī – Abū Dāūd – Miskhkāt]

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[Ahmed Tirmizī – Abū Dāūd – Miskhkāt]

Hadrat Ibn 'Abbās (Allāh be pleased with him) told that the Prophet was brought a dish containing Sarīd (bread crumbled and mixed with soup which may have pieces of meat in it) and said, "Eat from its sides and not from the middle, for the blessing descends in the middle of it".

[Tirmizī]

Adornment:

Hadrat Jābir (Allāh be pleased with him) said Allah's messenger came to pay them a visit, and seeing a dishevelled man whose hair was untidy he said,"Could this man not find something to make his hair lie down?" He saw a man wearing dirty clothes and said, "Could this man not find something to wash his garment with" [Ahmad and Nasai]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "One who has hair on his head and has a beard, should keep them in order".

[Mishkāt]

Exaggeration in praise:

Hadrat Abū Bakrah (Allāh be pleased with him) told that when a man praised another in the Prophet's presence he said, "woe to you, you have beheaded your brother (saying it three times). One who cannot help expressing praise should say he considers so and so is such and such, for Allāh is the One who takes account of him if the one who praises him thinks he is deserving of praise; but he must not arrogate to himself Allāh's right to declare any one pure". [Bukhārī – Muslim]

Contentment:

Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) has reported Allāh's messenger as saying "He is successful who has accepted Islām, been promised with sufficient for his want, and been made contented with what He has given him".

[Muslim]

Aspersion:

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said, "One who will cast an aspersion on his slave (servant), although he may be innocent, i.e., he may not have committed that sin, then Allāh, the Almighty will apply whips on his back. In addition, he said, "Attributing a vice to some one who does not have it is an aspersion". We shall remain aloof from it". [Abū Dāwūd]

Respect for old men:

Hadrat Anas (Allāh be pleased with him) has reported that the messenger of Allah said, "No youth will honour an old man because of his years without Allāh appointing one to honour him when he is old". [Tirmizī]

Helping an oppressor and oppressed

Hadrat Anas (Allāh be pleased with him) told that when Allāh's messenger said, "Help your brother whether he is acting wrongfully or is wronged", a man protested, Messenger of Allah, I help him when he is wronged, but how can I help him when he is acting wrongfully?". He replied, "You can prevent him from acting wrongfully. That is your help to him."

[Bukhārī – Muslim]

Ridiculing the afflicted:

Hadrat Wasilah (Allāh be pleased with him) has reported that the Prophet said, "Do not display pleasure at your brother's misfortune and so have Allāh showing mercy to him and bringing misfortune to you." [Tirmizī]

Few Counsels :

Hadrat Barā' bin 'Āzib (Allāh be pleased with him) has reported that the messenger of Allāh has commanded us to do seven things and has forbidden us not to do certain things. We have been commanded to:

(1) visit the sick, (2) follow the bier, (3) say يرحمك الله when one sneezes, (4) fulfil the vow, (5) help the wronged, (6) spread salutation, and (7) accept invitation from one who invites. He has forbidden us to:

(1) have a golden ring, (2) wear red clothes and making red saddle cover and (3) wear qassi,* tafetta,* embroidered silk and silk."

[All agreed]

*A kind of silken cloth

Visiting the friends :

Hadrat Abū Razīn (Allah be pleased with him) told that Allah's messenger said to him "Shall I not guide you to the means of supporting this affair by which you will obtain the best in this world and the next? (1) You must frequent the gatherings of those who make mention of Allāh, (2) When you are alone cause your tongue to make mention of Allah as much as you can, (3) Love for Allah's sake. Are you aware, Abū Razīn, that when a man goes out of his house to visit his brother he is accompanied by seventy thousand angels, all of them invoking blessings on him and saying, "O our Lord, he has united ties of friendship for Thy sake, so bring him near to Thyself? If you can employ your body in that way, do so." [Mishkāt]

A Muslim is a mirror of another Muslim:

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "Each of you is the mirror of his brother, so if he sees any fault in him he should wipe it away from him". [Bukhārī]

Hadrat Al-Miqdām bin Ma'dikarib (Allah be pleased with him) has reported that the Prophet said, "When a man loves his brother he should tell him that he loves him" [Mishkāt]

Disapproval of begging :

Hadrat 'Abdul Muttalib bin Rabi'a (Allāh be pleased with him) has reported that Allāh's messenger said, "These sadaqāt are peoples' impurities, (an atonement) for their sins) and they are not lawful for Muhammad (Peace be upon him) and Muhammad's family. [Muslim]

One who begs without being in need, almost puts his hands in the sparks of fire. [Baihaqī]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "Swearing by that Provider in Whose hand my soul is that if some one from you goes to the jungle with a rope and returns with a load of wood then he is better than one who begs from somebody whether he gives him any thing or refuses him". [Malik]

Hadrat Abū Zarr (Allāh be pleased with him) said that Allah's messenger called him and laid a condition on him that he should not ask people for any thing. When he agreed he said, "Not even for your whip when you drop it. You must dismount and get it yourself". [Ahmad]

Ibn al-Firāsī said that al-Firāsī (Allah be pleased with him) asked Allah's messenger whether he might beg, and the Prophet replied, "No; but if there is no escape from it, beg from the upright". [Abū Dāwūd and Nasāī]

Smiling on seeing a Muslim is sadaqah.

It occurs in atradition that smiling on seeing a Muslim is also sadaqah [Musand Ahmad]

Accepting Excuse :

Hadrat Jābir (Allāh be pleased with him) has reported that Allah's messenger said, "If any one excuses himself to his brother and he does not excuse him (or does not accept his excuse), he will be guilty of a sin like that of him who takes an additional tax". [Baihaqī]

Imān to be followed by action :

Hadrat Abū Musa al-Ash'arī (Allāh be pleased with him) has reported Allāh's messenger as saying that every Muslim must give sadaqah. He was asked how this could apply to one who had nothing and replied that he should work with his hands, gaining benefit for himself thereby, and give sadaqah. He was asked what would happen if he were unable to do this or did not do it, and replied that he should help one who was in need and sad. He was asked what he should do if he did not do that and replied that he should enjoin what is good. He was asked what he should do if he did not do that, and replied that he should refrain from evil, for that would be sadaqah for him. [Bukhārī – Mulsim]

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reported Allah's messenger as saying, "He who does not thank people does not thank Allāh". [Mishkāt – Tirmizī]

Hadrat Usāmah bin Zaid (Allāh be pleased with him) has reported Allah's messenger as saying, "If one is done a kindness and expresses to his benefactor a desire that Allāh may give him a good reward, he has fully expressed his commendation".

[Tirmizī]

Intercession :

Hadrat Abū Mūsa al-Ash'arī (Allāh be pleased with him) told that when a beggar or one who needed something came to the prophet he said, "If you make intercession you will be rewarded, for Allāh decrees what He wishes by the tongue of His messenger".

[Bukhārī – Muslim]

Whispering :

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported Allāh's messenger as saying "When three of you are together two of you must not talk privately ignoring the other till you are in among a number of people, so as not to grieve him. [Bukhārī – Muslim]

Use of vessels of silver and gold :

Hadrat Huzaifah told that Allāh's messenger forbade them to eat or drink from a vessel of silver or gold, or to wear or sit upon silk and brocade. [Bukhārī – Muslim]

Hadrat 'Ā'ishah (Allāh be pleased with her) has reported, in a lengthy tradition, that the Prophet said, "The one who will have the worst position in Allāh's estimation on the day of resurrection will be the one whom people left alone for fear of the harm he might do". A version has, for fear of his ribaldry". [Bukhārī – Muslim]

Uncalled for praise :

Hadrat Al-Miqdād bin al-Aswad reported Allāh's messenger as saying, "When you see those who are given to praising

peoples, throw dust in their faces". [Muslim]

Hadrat Anas (Allāh be pleased with him) has reported Allah's messenger as saying, "When a reprobate is praised the Lord most high is angry, and the Throne shakes on account of it".

[Baihaqī]

Health and Perfume :

It appears in a tradition that the Prophet said, "Allāh is good and likes what is fragrant; (Allāh is) clean and likes cleanliness; (Allāh) is merciful and likes mercy; (Allah) is Bountiful and likes bounty; so keep your house and courtyard neat and clean" [Zādul Ma'd]

Hadrat Abu Hurairah (Allah be pleased with him) has reported Allah's messenger as saying, "It is a duty for every muslim to bathe once a week, washing his head and his body."

[Bukhari – Muslim]

Transfer of Property :

If you happen to sell a house or land being unsuitable, then it is advisable that you, immediately thereafter, purchase another house or land as it is difficult to retain the sale-proceeds which may be squandered for nothing. [Ibn – Mājah]

Self respect :

It has been reported that the Prophet said, "Do not depend on the advice of others but become yourself a man of sound judgement and determination, and do not go to take meals with anybody unless invited. You say that you will do good to one who does good to you and will do wrong to one who does wrong to you, but you cultivate the habit of not only doing good to one who does good to you but to him also who does wrong to you."

[Mishkāt – Tirmizī]

Life of ease :

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) has reported that when Allāh's messenger sent him to the Yemen

he said, "Beware of living sumptuously, for Allāh's servants do not live sumptuously. [Ahmad – Miṣhkāt]

Giving feast to each other :

Haḏrat Hamzah bin Suhaib (Allāh be pleased with him) has reported that the messenger of Allāh said, "Muslims, among you, there are good people who give feasts to each other and when they meet salute each other." [Ibn Sa'd]

Etiquette for supplication :

The best manners for supplication are to have lawful earnings, to be truthful, to supplicate with the core of one's heart, not to make haste in receiving an answer, to praise Allah, the Almighty in the beginning and to beseech blessings on the Prophet, his family and Companions etc.

Haḏrat Ibn 'Abbas (Allāh be pleased with him) has reported Allāh's messenger as saying, "When you make requests of Allāh do so with the palms of your hands and not the back upward, and when you are finished wipe your faces with them".

[Abū Dāwūd]

Indolence :

.Abdullāh bin Burnidah told that a man asked Haḏrat Fadalah bin 'Ubaid why it was he saw him dishevelled and he replied that Allāh's messenger had forbidden them to indulge much in luxury. He asked why it was he saw him unshoed and he replied that Allāh's messenger used to command them to go barefoot at times.

[Abū Dāwūd]

Haḏrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) said; At the battle of Badr there was one camel to every three men of us. Abū Lubābah and 'Alī bin Abu Tālib (Allāh be pleased with them) were the travelling companions of Allāh's messenger, and when his turn to dismount came they would offer to walk instead of him, but he would reply you are not stronger than I am, and I am not more able to dispense with the reward than you are".

[Sharh as-Sunnah]

Lawful Earning :

Haḏrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported Allāh's messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory".

[Baihaqī – Mishkāt]

Haḏrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported Allāh's messenger as saying, "No man who acquires unlawful property and gives some of it in alms will have it accepted from him, neither will he receive a blessing for it if he contributes some of it, and if he leaves some of it behind him it will be his provision for hell. Allāh does not obliterate an evil deed by an evil one, but He obliterates an evil deed by a good one. What is impure does not obliterate what is impure."

[Ahmad – Mishkāt]

Haḏrat Ḳhaulah daughter of Qais (Allāh be pleased with her) told of hearing Allāh's messenger say, "This property is fresh and sweet and he who gets it in a proper way will be blessed in it, but he who improperly acquires such property of Allah and His messenger as his soul wishes will have nothing but hell on the day of resurrection." [Tirmizī]

Haḏrat Ka'b bin Mālik (Allāh be pleased with him) told that he said, "Messenger of Allāh, to make my repentence complete (refers to his withdrawal from the expedition to Tabūk without a valid reason) I should divest myself of my property as sadaqan for Allāh and His messenger". Allāh's messenger replied, "Retain some of your property, for that will be better for you". So he said he would retain the portion he had at Khaiber.

[Bukḥārī – Muslim] This is part of a long tradition.

Haḏrat Huzaifah (Allāh be pleased with him) has related that the prophet said,"It is not becoming of a Muslim that he should demean himself". He was asked as to what it meant. He replied, "Demeaning one's self is that one exposes himself to acalamitywhich he is unable to endure". [Tirmizī]

Simplicity

Haḏrat Abū Umāmah (Allāh be pleased with him) has reported the messenger of Allah as saying, "Leading simple

life belongs to Īmān". [Abū Dāwūd]

Innovation :

Ḥaḍrat Jābir (Allāh be pleased with him) has reported Allāh's messenger as saying, "To proceed: The best discourse is Allāh's book, the best guidance is that given by Muhammad, and the worst things are those which are novelties. Every innovation is error". [Muslim]

Innovation forbidden :

Ḥaḍrat Ā'ishah (Allāh be pleased with her) has reported Allah's messenger as saying, "If any one introduces into this affair of ours any thing which does not belong to it, it is rejected".

[Bukẖārī – Muslim]

HOLY PROPHET'S SCIENCE OF MEDICINE :

Treatment of diseases by du'ā' (supplication) and drugs :

The Holy Prophet (Peace be upon him) used to provide remedy in three ways: firstly, from natural medicine generally termed as ingredients of minerals and living beings;secondly spritual i.e. from ad'īyah (prayers other than liturgical) azkar (remembering of Allah) and ayāt from the Qur'an and thirdly, both from drugs and ad'īyah (supplication).

Healing by Ad'īyah (supplications) :

Of all the things descended on the earth, the Holy Qur'an is the most universal, most useful and most magnificient thing as Allāh has Himself laid: وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ

[And we reveal of the Qur'ān that which is a healing and mercy for believers. . .] [XVII/82]

The reason why the Holy qurān is a panacea is that blessings sought through the recitation of the Holy Qur'an serve as a cure and remedy for a number of ailments and maladies.

The Holy Prophet (Peace be upon him) is stated to have said that one who is not cured even with the incantation of the Holy Qur'ān, Allāh, the Almighty will not bless him with recovery at all. It occurs in a tradition that Sūrah Fātihah is'a cure all'. According to authentic traditions Sūrah Fātihah serves as a remedy for the unconsciousness caused by poisonous insect bites as well as for mental derangement. Ḥaḍrat 'Alī (Allāh be pleased with him) has stated in a marfū' tradition that Qur'an is the best remedy.

Seeking remedy through the recitation of (mu'awwazatain which are the names of Allah is the spritual science of medicine provided these are recited with the confidence by pious and godly persons. Such persons are, however, not ordinarily available, so people run after local medicai treatment and do not look for spritual remedy. Mean Sūratual Falaq (cxiii) and Sūratual Nās (cxiv) which the Holy Prophet used to blow over himself after incantation, and according to some, Sūratal Ikhlās (cxii) and Sūratal Kafirūn (cix) are (mu'awwizatain)

The Ulemā have held that du'ā' for recovery is lawful subject to three conditions; (1) The du'ā' is accompanied with the recitation of the Qur'ān as also with the names and attributes of Allāh, irrespective of the language but that their meanings are fully followed. (2) The du'ā is made with the fiim belief that the real benefactor is Allāh, the Almighty. (3) The efficacy of du'ā' depends on the Will of Allāh and divine decree.

The authority for amulets is derived from the traditions. It has been reported that Hadrat Ibn Mas'ūd (Allāh be pleased with him) used to teach the boys who were sensible enough while in the case of others he used to write on a piece of paper and suspend it round their necks.

Exorcising for evil eye :

Ḥaḍrat 'Ā'ishah (Allāh be pleased with her) has said: The Prophet gave us command that we should use a spell against the evil eye. [Bukẖārī – Muslim]

Asmā daughter of 'Abdullāh said, "Messenger of Allāh, Ja'far's children are readily susceptible to the influence of evil eye, so may I use a spell for them?" He replied, "Yes, for if anything could get ahead of the decree the evil eye

life belongs to Īmān". [Abū Dāwūd]

Innovation :

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The Holy Prophet (Peace be upon him) used to provide remedy in three ways: firstly, from natural medicine generally termed as ingredients of minerals and living beings;secondly spritual i.e. from ad'īyah (prayers other than liturgical) azkar (remembering of Allah) and ayāt from the Qur'an and thirdly, both from drugs and ad'īyah (supplication).

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Of all the things descended on the earth, the Holy Qur'an is the most universal, most useful and most magnificient thing as Allāh has Himself laid: وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ

[And we reveal of the Qur'ān that which is a healing and mercy for believers. . .] [XVII/82]

The reason why the Holy qurān is a panacea is that blessings sought through the recitation of the Holy Qur'an serve as a cure and remedy for a number of ailments and maladies.

The Holy Prophet (Peace be upon him) is stated to have said that one who is not cured even with the incantation of the Holy Qur'ān, Allāh, the Almighty will not bless him with recovery at all. It occurs in a tradition that Sūrah Fātihah is'a cure all'. According to authentic traditions Sūrah Fātihah serves as a remedy for the unconsciousness caused by poisonous insect bites as well as for mental derangement. Ḥaḍrat 'Alī (Allāh be pleased with him) has stated in a marfū' tradition that Qur'an is the best remedy.

Seeking remedy through the recitation of (mu'awwazatain which are the names of Allah is the spritual science of medicine provided these are recited with the confidence by pious and godly persons. Such persons are, however, not ordinarily available, so people run after local medicai treatment and do not look for spritual remedy. Mean Sūratual Falaq (cxiii) and Sūratual Nās (cxiv) which the Holy Prophet used to blow over himself after incantation, and according to some, Sūratal Ikhlās (cxii) and Sūratal Kafirūn (cix) are (mu'awwizatain)

The Ulemā have held that du'ā' for recovery is lawful subject to three conditions; (1) The du'ā' is accompanied with the recitation of the Qur'ān as also with the names and attributes of Allāh, irrespective of the language but that their meanings are fully followed. (2) The du'ā is made with the fiim belief that the real benefactor is Allāh, the Almighty. (3) The efficacy of du'ā' depends on the Will of Allāh and divine decree.

The authority for amulets is derived from the traditions. It has been reported that Hadrat Ibn Mas'ūd (Allāh be pleased with him) used to teach the boys who were sensible enough while in the case of others he used to write on a piece of paper and suspend it round their necks.

Exorcising for evil eye :

Ḥaḍrat 'Ā'ishah (Allāh be pleased with her) has said: The Prophet gave us command that we should use a spell against the evil eye. [Bukẖārī – Muslim]

Asmā daughter of 'Abdullāh said, "Messenger of Allāh, Ja'far's children are readily susceptible to the influence of evil eye, so may I use a spell for them?" He replied, "Yes, for if anything could get ahead of the decree the evil eye

could". [Ahmed – Tirmizī - Ibn Mājah]

The Holy Prophet said: Seek remedy for your patients through sadaqah. [al-Targhīb – wa-al-Tarhīb]

When some one is afraid that the person upon whom he is casting a glance may not come under the influence of his own evil eye, he should get rid of the evil through the supplication (du'ā) اَللّٰهُمَّ بَارِكْ عَلَيْهِ (O Allāh, bless him).

It has been reported that when Sahl bin Hunaif (Allah be pleased with him) fell a prey to the evil eye of 'Āmir bin Rabi'āh (Allāh be pleased with him), the messenger of Allāh called the latter and said, "Why does one of you kill his brother? Why did you not invoke a blessing?"(i.e., you did not say اللّٰهم بارك عليه . Bathe on his behalf"

[Sharh as-Sunnah]

The influence of evil eye is also removed by reciting,

مَاشَاءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

[How well Allāh has wished! There is no might and no power except in Allāh]

Prophet's remedy of evil eye :

The Holy Prophet (Peace be upon him) used to remedy evil eye through recitation of معوذتين i.e. those ayat and phrases which mean seeking Allah's shelter from Sharūr (evils), e.g. معوذتين Sūratual Flaq (cxiii) and Sūratual Nās (cxiv), Sūrah Fātihah (I) آية الكرسى Throne verse (255/11) etc. The Ulemā have held that most effective and most magnificient supplication for recovery is recitation of Sūrah Fātihah, Throne verse and Mu'awwizatain.

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[O Provider of people remove the trouble, and bestow recovery. Cure is from Thee and there is no cure excepting Thine. Bestow such recovery as may not leave behind the slightest trace of disease.]

The practice of reciting - لاحول ولاقوة

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, لا حول ولا قوة الا بالله (There is no might and no power except in Allāh) is a remedy for ninety nine diseases, the lightest of which is anxiety. He said that Allāh's messenger offered to guide him to a word from under the Throne which was part of the treasure of paradise, it being", لاحول ولاقوة الا بالله

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It occurs in a a tradition that whoever, in trouble, recites Ayātul Kursī and the two verses at the end of sūrah al-Baqarah, Allāh, the Almighty will redress his grievances.

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doned him. The messenger of Allāh told him, "Where did you lose the prayer of angels and (Tasbih-e-Khalaeq) due to which they are given sustenance? Thereafter he said, "Recite the following du'ā' hundred times at the sunrise,

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ اَسْتَغْفِرُ اللّٰهَ

And then, the world will come to you humiliated and down-trodden. The person then went away and turned up after a lapse of time and said, "O Messenger of Allāh! The world (wealth) has come to me in so abundance that he does not know where to keep it".

The practice of the pious elders has been to recite this duā' between the Sunnat-i-Mu'akkadah and obligatory raka'hs of Salātul Fajr. It is advisable to recite a rosary of

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

[There is no might and power except in Allāh]. Regarding the latter it occurs in a tradition that this would be responsible for deliverance from all sins and in abundance of sustenance. This is in fact a result of repentance because sins cause decrease in sustenance as also various types of anxieties and tribulations.

[Madārijun Nubuwah]

Du'ā' for headache :

It has been reported in a tradition that the messenger of Allāh when suffering from headache used to seek refuge in Allah through the following duā:

بِسْمِ اللّٰهِ الْكَبِيْرِ وَاَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَّمِنْ شَرِّ حَرِّ النَّارِ

[In the name of Allāh Who is great (KABĪR) and I seek refuge in Allāh, the great ('AZIM) from nervous tension and from the evil of the heat of fire]

Du'ā' for every ailment and calamity :

Hadrat Abān bin 'Usmān (Allāh be pleased with him) said, he heard his father quoting Allāh's messenger as saying that if anyone says three times every morning and evening,"

بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

[In the name of Allāh, when whose name is mentioned nothing in earth or heaven can cause harm, and He is the Hearer, the Knower"] he will not be harmed by anything. Abū Dāwūd's version has, "He will not suffer sudden affliction till the morning and if any one says it in the morning he will not suffer sudden affliction till the evening". [Mishkāt]

Du'ā' before taking meals :

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) said that when victuals are placed before one, he should recite the following :

بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ فِي الْاَرْضِ وَالسَّمَاءِ لَا يَضُرُّ مَعَ اسْمِهٖ دَاءٌ اَللّٰهُمَّ اجْعَلْ لَنَا فِيْهِ رَحْمَةً وَّشِفَاءً

[In the name of Allāh being the best of all names on earth and in heavens; with His name, no ailment causes harm. O Allāh bestow remedy and blessing on it.]

And, nothing will cause any harm (to him). [Mādarijun Nubuwah]

Du'ā' for, toothache :

Hadrat 'Abdullāh bin Rawahah (Allāh be pleased with him) has reported that he told the messenger of Allāh that he was having toothache; then the messenger of Allāh placing his hand on the afflicted cheek, recited the following seven times,

اَللّٰهُمَّ اَذْهِبْ عَنْهُ مَا يَجِدُ وَنَحْنُهٗ بِدَعْوَةِ نَبِيِّكَ الْمَكِيْنِ الْمُبَارَكِ عِنْدَكَ

[O Allāh, remove the cause and effect of the trouble of this person through the du'ā' of this weak prophet of yours which, according to you, is full of blessings.]

Allāh, the Almighty removed his trouble before the Holy Prophet lifted his hand. [Madārijun Nubuwah]

Diseases and their remedies :

The Holy Prophet's (Peace be upon him) practice was to provide medical treatment to his family members and Companions including himself. He mostly suggested single drugs.

Idea about food in the belly :

Hadrat al-Miqdām bin Ma'dikarib has related that he heard Allāh's messenger say, "A human being has not filled any vessel which is worse than a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight; but if there is no escape he should fill it a third with food, a third with drink and leave a third empty".

[Tirmizī – Ibn Mājah]

Food for patients :

Hadrat 'Uqbah bin 'Āmir (Allāh be pleased with him has reported Allāh's messenger as saying, "Do not force your invalids to eat for Allāh most high gives them food and drink"

[Tirmizī]

There is no cure in unlawful things :

It occurs in traditions that the Holy Prophet (Peace be upon him) was asked about mixing wine in medicines and he said: "This is a disease (in itself) and not a remedy".

[Tirmizī – Abū Dāwūd]

In addition to the above it has been reported from the Holy Prophet (Peace be upon him) that he said, "Allāh may not bestow recovery on him who uses wine as a medicine".

[Zādul M.ā'd]

Use of milk in diseases :

It has been reported from Hadrat Aishah (Allāh be pleased with her) that the Holy Prophet said: "Talbīnah gives rest to an invalid's heart and removes some of his grief".

[Bukhārī – Muslim]

NOTE: Talbīnah is a kind of gruel made of flour or bran and milk sometimes having honey mixed with it.

Whenever he was told that some one is ailing and does not take food, he used to say, "He should be given talbīnah (diet

mixed with milk) and that I swear by Allāh in whose hand my soul is, that this washes your stomach in the manner you clean dirt from your face". [Zādul Ma'd]

Virtue of honey :

Hadrat Abū Hurairah (Allah be pleased with him) has related that the messenger of Allah said, If anyone licks honey three mornings every month, he will not be afflicted with any serious trouble". [Mishkāt]

Holy Quran and honey as remedies :

Hadrat 'Abdullah bin Mas'ud has reported Allāh's messenger as saying, "Make use of the two remedies; honey and Qurān".

[Ibn Mājah]

Disease and bad omen :

Hadrat Sa'd bin Mālik (Allah be pleased with him) has reported Allah's messenger as saying, "There is no hāma, no infection and no evil omen, but if anything is affected by an evil omen it is a house, a horse, and a woman". [Abū Dāwūd]

NOTE: Hāma means an owl or night bird which is supposed to frequent graves.

Efficiency of Nigella :

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that he heard the messenger of Allāh as saying, "Nigella seed is a remedy for every disease but Sam". Ibn Shihāb said Sām is death and the nigella seed is shūnīz".

Bukhari – Muslim]

Hadrat Zaid bin Arqam told that Allāh's messenger ordered them to treat pleurisy with sea costus and olive oil.

[Tirmizī]

Use of Spells :

Hadrat 'Auf bin Mālik al-Ashja'i (Allāh be pleased with him) has reported the messenger of Allāh as saying, "
There is no harm in spells so long as they involve no polytheism". [Muslim]

Unlawful Ingredients in medicine forbidden :

Hadrat Abud Dardā' (Allāh be pleased with him) has reported the messenger of Allāh as saying, "Allāh be pleased with him) has reported the messenger of Allāh as saying, "Allāh has sent down both the disease and the cure, and He has appointed cure for every disease, so treat your disease medically, but use nothing unlawful" [Abū Dāwūd]

Remedy for Weakness of heart :

Hadrat Sa'd (Allāh be pleased with him) said: When I was ill the prophet came to visit me, and putting his hand between my nipples so that I felt its coolness of my heart, he said, "you are suffering from a heart disease. Go to al-Haris bin Kaladah who belongs to Saqīf, for he practices medicine and get him to take seven of the 'ajwah dates of Madinah and pound them together with their stones, then administer them to you." [Abū Dāwūd]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "The 'ajwah dates come from paradise and contain a cure for poison . . . ." [Tirmizi]
Hadrat Sa'd (Allah be pleased with him) told of hearing Allah's messenger say, "He who has a morning meal of seven 'ajwah dates will not suffer harm that day through poison or magic [Bukhārī – Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that when some of the Companions of Allāh's messenger remarked to him that truffles are the Smallpox of the earth he replied "Truffles are a kind of manna, and their juice is a remedy for the evil eye. The 'ajwah dates come from paradise, and they are a remedy for poison". Hadrat Abū Hurairah said that he took three, five or seven truffles,

pressed them, put their juice in a bottle, and applied it as an eye lotion to a slave girl of his who was blear-eyed, and she recovered.

[Tirmizī]

Epilepsy :

The Holy Prophet (Peace be upon him) often used to recite the following in the ear of afflicted persons :

[Deemed ye then that we had created you for naught, and that ye would not be returned unto Us?

[23/115]
[Zādul Ma'd]

Flies :

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "Whenever a fly falls in the vessel of any one of you, then pick it out after giving it a dip, because one of its wings has a disease while the other wing is a remedy." [Zādul Ma'd]

Use of Spells :

Hadrat 'Auf bin Mālik al-Ashja'i (Allāh be pleased with him) has reported the messenger of Allāh as saying, " There is no harm in spells so long as they involve no polytheism". [Muslim]

Unlawful Ingredients in medicine forbidden :

Hadrat Abud Dardā' (Allāh be pleased with him) has reported the messenger of Allāh as saying, "Allāh be pleased with him) has reported the messenger of Allāh as saying, "Allāh has sent down both the disease and the cure, and He has appointed cure for every disease, so treat your disease medically, but use nothing unlawful" [Abū Dāwūd]

Remedy for Weakness of heart :

Hadrat Sa'd (Allāh be pleased with him) said: When I was ill the prophet came to visit me, and putting his hand between my nipples so that I felt its coolness of my heart, he said, "you are suffering from a heart disease. Go to al-Haris bin Kaladah who belongs to Saqif, for he practices medicine and get him to take seven of the 'ajwah dates of Madinah and pound them together with their stones, then administer them to you." [Abū Dāwūd]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "The 'ajwah dates come from paradise and contain a cure for poison . . . ." [Tirmizi]
Hadrat Sa'd (Allah be pleased with him) told of hearing Allah's messenger say, "He who has a morning meal of seven 'ajwah dates will not suffer harm that day through poison or magic [Bukhārī – Muslim]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that when some of the Companions of Allāh's messenger remarked to him that truffles are the Smallpox of the earth he replied "Truffles are a kind of manna, and their juice is a remedy for the evil eye. The 'ajwah dates come from paradise, and they are a remedy for poison". Hadrat Abū Hurairah said that he took three, five or seven truffles,

pressed them, put their juice in a bottle, and applied it as an eye lotion to a slave girl of his who was blear-eyed, and she recovered.

[Tirmizi]

Epilepsy :

The Holy Prophet (Peace be upon him) often used to recite the following in the ear of afflicted persons :

[Deemed ye then that we had created you for naught, and that ye would not be returned unto Us?

[23/115]
[Zādul Ma'd]

Flies :

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "Whenever a fly falls in the vessel of any one of you, then pick it out after giving it a dip, because one of its wings has a disease while the other wing is a remedy." [Zādul Ma'd]

CHAPTER – 5
ADAB
MORALITIES
GOOD MANNERS

Good Character :

Hadrat 'Ā'ishah (Allāh be pleased with her) has related that she heard Allāh's messenger say, "By his good character a believer will attain the degree of one who prays during the night and fasts during the day". [Abū Dāwūd]

The messenger of Allāh (Peace be upon him) is reported to have said: Among those of you who are dearest to me and (will be) nearest to me in the hereafter are those who have the best character, and among those of you who are most abhorable to me and (will be) farthest from me in the hereafter are those who do not possess good character.

[Behishtī Zewar]

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said, The believers whose faith is most perfect are those who have the best character.

[Abū Dāwūd – Mishkāt]

Hadrat 'Ā'ishah (Allāh be pleased with her) has related that Allāh's messenger used to say, "O Allāh, as Thou hast made my form beautiful so make my character beautiful".

[Ahmad]

A man of Muzaina told that Allāh's messenger was asked what was the best a human being was given and he replied, "A good character". [Baihaqī – Mishkāt]

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) has related that the best injunction Allāh's messenger gave him when he put his foot in the stirrup* was, "Treat people well, Mu'āz".

[Malik – Mishkat]

*The reference is to his departure to take up an administrative post in the Yemen.

Those deserving the Protection of Allāh :

Hadrat Abū Hurairah (Allāh be pleased with him) has related that the messenger of Allāh said: "There are seven categories of persons whom Allāh will provide peace under the shade of His mercy on the Day of Judgement when there will be no shade other than His. They are:(1) a just and fair ruler, (2) A youth grown up in regular devotion (i.e. who had been a devout from the very boyhood and remained so even during his youth and the frenzies of youth did not distract him from devotion). (3) A believer who has his heart in the mosque even after leaving it until he returns to it. (4) The two persons who loved each other for the sake of Allāh, joined ties of relationship (for the sake of Allāh), (i.e. their ties of relationship do not depend on seeing each other like those of worldly men but their condition is that they love each other when they are together and their hearts are full of love (for the sake of All ah) even when they are away from each other). (5) That servant of Allāh who when remembers Allāh in loneliness, tears gush forth in his eyes. (6) That servant of Allāh who, when invited for an unlawful action by a woman possessing both beauty and position, said, 'I fear Allāh (so I cannot go forward for unlawful), (7) that son of Ādam who gives sadaqah with his right hand concealing it from his left as to what the right hand is giving in the name of Allah and to whom it is giving." [Bukhārī – Muslim]

Right guidance :

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "If any one summons others to follow right guidance, his reward will be equivalent to those of the peoples who follow him without their rewards being diminished in any respect on that account; and if any one summons others to follow error the sin of which he is guilty will be equivalent to those of the people who follow him without their sins being diminished in any respect on that account. [Muslim – Mishkāt]

Favour :

Hadrat Huzaifah (Allāh be pleased with him) has reported

Allāh's messenger as saying, "Do not be peoples without minds of your own saying that if others treat you well you will treat them well and that if they do wrong you will do wrong. but accustom yourselves to do good if people do good and not to do wrong if they do evil." [Tirmizī – Mishkāt]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path". He said he thought that he added, "Like one who prays during the night without growing slack and like one who fasts without breaking his fast". [Bukhārī – Muslim – Mishkāt]

Confidence in Allah and submission to His Will :

Hadrat Ibn 'Abbās (Allah be pleased with him) has reported Allāh's messenger as saying, "Seventy thousand of my people will enter paradise without being taken to account. They are those who do not use spells or take omens, but put their trust in their Lord." [Bukhārī – Muslim – Mishkāt]

Hadrat Sa'd (Allāh be pleased with him) has reported Allāh's messenger as saying, "Part of the happiness of a son of Adam consists in his pleasure with what Allāh has decreed for him, part of the misery of a son of Adām consists in his abandonment of asking Allah's blessing, and part of the misery of a son of Ādam consists in his displeasure with what Allāh has decreed for him". [Ahmad, Tirmizī -- Mishkāt]

Good manner of conduct :

Hadrat 'Abdullāh bin Sarjis (Allāh be pleased with him) has reported the Prophet as saying, "A good manner of donduct, deliberation and moderation are a twentyfourth part of prosperity". [Tirmizī – Mishkāt]

Truthfulness and justice :

The Holy Prophet (Peace be upon him) has said: My Ummah will keep on flourishing as long as it retains the following three characteristics – (1) they speak the truth when they talk, (2) they administer justice when they decide the affairs of the people; and (3) they are merciful on weak-

lings when a request for mercy is made. [All agreed – Abū Ya'lā]

Restraint :

The Holy Prophet (Peace be upon him) has said: No deed of a man will be of any avail if he does not possess the following three characteristics – (1) he does not indulge in sexual immorality, (2) he forbears if some foolhard attacks him; and (3) he deals with people gentlemanly. [Tabarānī]

Guarantee for paradise

Hadrat 'Ubadah bin Samit (Allāh be pleased with him) has reported the Prophet as saying, "If you guarantee me six things on your part, I shall guarantee you paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with some thing fulfil your trust, avoid sexual immorality, lower your eyes and restrain your hands from injustice". [Mishkāt]

Tidings for paradise :

It has been reported in a tradition that one day the Holy Prophet (Peace be upon him) mentioned about the beauties and grandeur of Paradise. One of the Companions present there asked impatiently, "Who will get this paradise, O messenger of Allāh?" He replied, "Anyone who has pleasant speech, provides food to the hungry, fasts mostly and observes prayer at a time while the rest of the world is asleep". [Tirmizī]

Trustfulness, trustworthiness, falsehood and breach of trust :

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported Allāh's messenger as saying, "Adhere to truth, for truth leads to good deeds and good deeds lead him who does them to paradise. If a man continues to speak the truth and makes truth his object he will be recorded in Allāh's presence as eminently truthful. Avoid falsehood, for falsehood leads to wickedness and wickedness leads to hell; and if a man continues to speak falsehood and makes falsehood his object

he will be recorded in Allāh's presence as a great liar".
[Bukhārī – Muslim – Mishkāt]

True love of Allāh and His messenger :

Hadrat 'Abdur Rahmān bin Abū Qurād (Allāh be pleased with him) has told that the Prophet performed ablution one day and his companions began to wipe themselves with the water he had used. The Prophet asked then what induced them to do so, and when they replied that it was love for Allāh and His messenger, he said, "If anyone is pleased to love Allāh and His messenger, or rather to have Allāh and His messenger love him, he should speak the truth when he tells anything, fulfil his trust when he is put in a position of trust, and be a goods neighbour". [Baihaqī]

Trust :

Hadrat Jabir (Allāh be pleased with him) has related that the messenger of Allah said,"When a man tells something and then departs it is a trust". [Tirmizī – Abu Dāwūd – Mishkāt]

Hadrat Anas (Allāh be pleased with him) has reported that Allah's messenger seldom addressed us without saying, "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion. [Baihaqī]

Regard for age :

Hadrat Ibn 'Abbās (Allāh be pleased with him) has related that the messenger of Allāh said, "He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. [Tirmizī]

Modesty and Shame :

Hadrat Zaid bin Talha (Allāh be pleased with him) has reported Allah's messenger as saying,"Every religion has a character, and the character of Islām is modesty".
[Mālik – Mishkāt]

It has been reported that the Holy Prophet (Peace be upon him) said, "When Allāh wills to do away with any of

his servants He withdraws modesty from him. With the departure of modesty from him he becomes low and abhorable in the eyes of the people. When he reaches such a stage, then the trait of trustworthiness is withdrawn from him. When he loses trustworthiness, he starts indulging in breach of trust and fraud. Thereafter, the characteristic of mercy is taken away from him, with the result that that condemned fellow wanders about hopelessly. When you see him moving from door to door in this state, then take it that time is near when his relationship with Islām is withdrawn from him". [Ibn Mājah]

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported that the messenger of Allāh said, "Be as modest towards Allāh as is due to Him". Those present said "Praise be to Allāh – we are modest towards Allāh". The messenger of Allah thereupon said, "Not like this (i .e. the meaning of modesty is not so restricted as you have taken it to be) but being modest towards Allāh makes it obligatory on you to take care of your mind and the thoughts arising in your mind, as also take care of your belly and all that with which it is filled (i.e. guard against evil thoughts and unlawful food), as also remember death and all that happens in grave after death, and one who has the hereafter as his object, will abandon the comforts and luxuries of worldly life, will prefer prosperity in the life hereafter to the ease in this momentary life and will do accordingly. So, one who did like this, take it that he fulfilled the call of modesty towards Allāh. [Tirmizī]

Easy disposition :

Hadrat Jābir (Allāh be pleased with him) has reported the Prophet as saying, "He who is deprived of gentleness is deprived of good". [Muslim – Mishkāt]

Hadrat 'Abdullāh bin Mas'ūd (Allāh be pleased with him) has reported that Allāh's messenger said, "Shall I not tell you who is kept away from hell and from whom hell is kept away? From everyone who is gentle and kindly, approachable and of easy disposition". [Ahmad – Tirmizī – Mishkāt] .

Fulfilment of promise and otherwise :

Hadrat Zaid bin Arqam (Allāh be pleased with him) has reported that the messenger of Allah said, "When a man

makes a promise to his brother with the intention of fulfilling it, but does not do so, and does not come at the appointed time, he is guilty of no sin". [Abū Dāwūd]

NOTE: The point here is that while the intention was good some thing came in the way.

Humility :

Haḏrat Iyād bin Himār al-Mujāshi'i (Allāh be pleased with him) has reported Allah's messenger as saying, "Allāh has revealed to me that you must be humble, so that no one boasts over another, or oppresses another".[Muslim – Mishkāt]

Haḏrat 'Umar (Allāh be pleased with him) said when he was on the pulpit: You people must be humble towards another, for I heard Allāh's messenger say, "He who is humble for Allāh's sake will be exalted by Allah, for though he considers himself lowly he is great in the eyes of men; but he who is proud will be abased by Allāh, for though he considers himself great he is lowly in the eyes of men to such an extent that he is of less value in their estimation than a dog or a pig." [Mishkāt]

Being deprived of Allāh's pardon :

Haḏrat Abu Hurairah (Allah be pleased with him) has related that the messenger of Allah said, "There are three types of people to whom Allāh will not speak on the day of Resurrection and whom He will not purify (a version has, 'and at whom He will not look'), and they will have a painful punishment: an old man who commits fornication, a king who is a great liar, and a poor man who is proud".

[Muslim – Mishkāt]

Haḏrat 'Abdullāh bin 'Abbās (Allāh be pleased with him) has related that the messenger of Allāh said, "A blessing which is preceded by and followed by will not be questioned on the Day of Judgement".

[Ibn-Habbān]

Patience :

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "Shall I not guide you to something for which Allāh blots out sins and raises men's ranks?" When his hearers expressed their desire that he

should tell them he said, "Performing complete ablution although circumstances make it difficult,* travelling far to mosques, and looking expectantly to the next time of prayer after prayers have been said. That is the defence of the frontier" [Muslim – Tirmizī]

NOTE: 'Defence of the frontier' is meant in spritual sense, as a defence against infidelity and wrong-doing.

*Performing ablution at such time is an example of patience.

Haḏrat Abū Mūsā al-Ash'arī (Allāh be pleased with him) has reported Allāh's messenger as saying, "When a man's child dies Allāh most high asks His angels whether they have taken His servant's child and they reply that they have. He then asks whether they have taken the fruit of his heart (children or grand children) and when they reply that they have, He asks what His servant said. On their replying that he praised Allāh and said, We belong to Allāh and to Him do we return." "Allah says, "Build a house in paradise for my servant and call it the House of Praise".

[Ahmad & Tirmizī]

Haḏrat Ibn 'Abbās (Allāh be pleased with him) has related that the Holy Prophet said, "There are four things such that if one gets them one gets the good of this world as well as of the hereafter. These things are: a heart that is thankful, a tongue that remembers Allāh constantly, a person who is patient in the face of hardships and a wife who does not willingly misappropriate her husband's trust in his belongings as well as in her body.

[Baihaqī – Hayātul Muslimīn]

Summary :

A human mind is never blank. Sometimes conditions are agreeable and at other times disagreeable. In the former case, he has been advised to be thankful while in the latter he should have patience. It means that thankfulness and patience are to be the regular features of a man's every day life. Never forget this aspect of human life and then see for yourself how peaceful your life becomes.

[Hayātul Muslimīn]

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[Hayātul Muslimīn]

The Holy Prophet (Peace be upon him) said, "Allah will strengthen the endurance of him who shows endurance. No one has been given a better or more ample gift than endurance."

[Bukẖārī & Muslim]

Patience and gratitude :

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported Allah's meassenger as saying, "When one of you looks at some one who is superior to him in property and appearance, he should look at some one who is inferior to him".

[Bukẖārī and Muslim]

A version by Muslim has, "Look at those who are inferior to you and do not look at those who are superior to you, for that is more liable to keep you from despising Allah's favour to you".

Haḏrat Suhaib (Allah be pleased with him) has reported that Allāh's messenger said,"It is remarkable that every thing turns out well for a believer while that applies only to a believer. If happiness befalls him he gives thanks and it turns out well for him, and if misfortune befalls him he shows endurance and it turns out well for him.

[Muslim],

Haḏrat 'Abdullāh bin 'Abbās (Allāh be pleased with him) has reported that the messenger of Allāh said, "If any servant of Allāh is afflicted with some bodily or pecuniary trouble and does neither make a mention of it to any body, nor complains about it, then Allāh has taken upon Himself that He would pardon his sins". [Mu'jam-i-Ausat Tabārani]

Haḏrat Usāmah bin Zaid (Allāh be pleased with him) said the Prophet's daughter sent him a messenger telling him that a son of hers was dying and asking him to come to them. He sent her a greeting, saying at the same time, "What Allah has taken belongs to Him. what He has given belongs to Him and He has an appointed time for every one, so let her show endurance and seek her reward from Allāh. She then sent adjuring him to come to her, and he got up to go accompanied by Sa'd bin 'Ubadah, Mu'az bin Jabal, Ubayy bin Ka'b, Zaid bin Sābit and some other men. The boy whose soul was disquited or restless (i.e. who was on point of death) was lifted up to Allāh's messenger whose eyes overflowed with

tears. Sa'd said, "What is this, messenger of Allāh?". He replied "This is compassion which Allāh has placed in the hearts of His servants. Allah shows compassion only to those of His servants who are compassionate". (Those who are stone hearted and devoid of mercy, will not be entitled to Allah's mercy). [Bukẖārī and Muslim]

Generosity and Miserliness :

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as stating that Allāh most high had said, "If you spend (on others) son of Ādam, I shall spend on you." [Bukẖārī and Muslim]

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allah said, "Niggardliness and faith will never be combined in the heart of a servant of Allāh". [Sunan Nasai]

Contentment and self satisfaction :

Haḏrat Abū Sa'īd al-Khudrī (Allāh be pleased with him) is reported to have said that some of the Ansār begged from Allāh's messenger and he gave them something. They later begged from him again and he gave them something so that what he had was exhausted. He then said, "What I have I shall never store away from you, but Allāh will strengthen the abstinence of him who abstains, will give a competance to him who is satisfied, and will strengthen the endurance of him who shows endurance. No one has been given a better or more ample gift than endurance." [Mishkāt]

Frugality :

Haḏrat Anas and a few others (Allāh be pleased with them) have reported that the messenger of Allāh said, "Moderation in expenditure is half of one's livelihood" (This means that one should speak with caution and deliberation).

Apology :

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "He who has done

The Holy Prophet (Peace be upon him) said, "Allah will strengthen the endurance of him who shows endurance. No one has been given a better or more ample gift than endurance."

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Haḏrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "He who has done

a wrong affecting his brother's honour, or anything else, must ask his forgiveness for it now* before he will have neither dinār or dirham. If he has done any good deeds the amount of his wrong doing will be subtracted from them, but if he has done no good deeds it will be taken from the other's evil deeds and laid upon him". [Bukhārī – Mishkāt]

*A reference to the day of resurrection.

Acceptance of apology :

The Holy Prophet (Peace be on him) is reported to have said, "On the day of resurrection, a crier will call saying: Where are those who used to forgive people of their faults. They may come before their Provider and have their reward because every Muslim who used to do so is entitled to enter paradise". [Abū al-Sheikh – From Ibn 'Abbās]

The Holy Prophet is reported to have said: "If any one desires his degrees to be exalted on the Day of Judgement, he should forgive him who might have wronged him and give him who had not given him and should join ties of relationship with one who might have broken ties of relationship with him and forebear a person who might have assured him". [Ibn 'Asākar – Abū Hurairah]

Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) has narrated that a man came to the Prophet and said "Messenger of Allāh, how often shall I forgive a servant?" He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time he replied, "Forgive him seventy times daily". [Tirmizī – Mishkāt]

Silence :

Hadrat 'Imrān bin Husain (Allāh be pleased with him) has reported that the messenger of Allāh said, "It is most excellent in Allah's sight for a man to maintain silence than to engage in worship for sixty years" [Mishkat]

Sacrifice/selflessness :

In a long tradition reported by Hadrat Abū Hurairah (Allāh be pleased with him) it appears :

"Abū Bakr, there are three things all of which are true: (1) no one is wronged and ignores it for the sake of Allah who is great and glorious without Allāh giving him great help for it; (2) no one begins to give intending thereby to unite ties of relationship without Allāh providing him with much more because of it; (3) and no one will begin to beg seeking thereby to gain abundance without Allāh giving him still more scantiness because of it". [Ahmad – Mishkāt]

Giving up infructuous :

Hadrat 'Alī bin al-Husain (Zainul 'Ābidīn) (Allāh be pleased with him) has related that the messenger of Allāh said, "Part of a man's good observance of Islām is that he leaves alone what does not concern him". [Mishkāt]

Kindness and stone heartedness :

Hadrat Jarir bin 'Abdullāh (Allāh be pleased with him) has reported that the messenger of Allāh said, "Allah will not show mercy to him who does not show mercy to others". [Bukhārī and Muslim]

Righteousness :

Hadrat Wābisa bin Ma'bad (Allāh be pleased with him) has reported the messenger of Allāh as saying, "Have you come to ask righteousness and sin, Wābisa?" When he replied that he had, he joined his fingers and striking his breast with them said, Ask yourself for a decision, ask your heart for a decision (saying it three times) Righteousness is that with which the soul is tranquil and the heart is tranquil, but sin is that which arouses suspicion in the soul and is perplexing in the breast, even if people give you a decision in its favour". [Ahmad – Darimī – Mishkāt]

Hadrat Abū Zarr (Allāh be pleased with him) has reported Allāh's messenger as saying, "Do not consider any act of kindness insignificant, even meeting your brother with a cheerful face". [Muslim]

Continuous Sadaqah.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the messenger of Allāh as saying, "Among the actions and good deeds for which a believer will continue to receive reward, after his death, are knowledge which he taught and spread, a good son whom he left behind, or a copy of the Qurʾān which he left as a legacy, or a mosque which he erected, or a house which he built for the traveller, or a stream which he caused to flow, or a sadaqah which he gave from his property when he was alive and well, for which he will continue to receive reward after his death". [Ibn Mājah-Mishkāt]

Caution and deliberation.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the Prophet said, "Muslims, cultivate the habit of deliberation and deliberate on the blessings of Allāh excepting the existence of Allāh" [Abū-al-Sheikh-fil-Uzmah]

ILL MANNERS

Self conceit.

It has been reported that the messenger of Allāh said, "Self conceit is such a great evil that it destroys the virtuous deeds of seventy years." [Dailamī]

Dissemination of immodesty.

Hadrat Alī (Allāh be pleased with him) has said: One who indulges in immodest things and one who disseminates and spreads immodesty are equal in sin." [Al-Adabul Mufrid]

Despising others.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allah said, "A Muslim is a Muslim's brother; he does not wrong, desert, or despise him. Piety is found here (pointing three times to his heart). Despising his brother Muslim is enough evil for any man to do. Every Muslim's blood, property and honour are sacred to a Muslim. [Muslim]

The messenger of Allāh (Peace be on him) has said: "This is also one of the signs of Last Hour that low people will build big houses and lofty mansions and will be proud of them." [Bukhārī – Muslim]

Hypocrisy.

Hadrat Mahmūd bin Labid (Allāh be pleased with him) has reported that the messenger of Allāh said, "The thing I fear most for you is the lesser polytheism." He was asked what the 'lesser polytheism' was and replied that it was hypocrisy (i.e. doing anything only to show the people). [Ahmad – Mishkāt]

NOTE:– Just as, اَخلاص (sincerity) and لِلّٰہِیَّت (for Allāh's sake) (i.e. doing every good deed for seeking the pleasure and mercy of Allāh) are the natural requirements of Īmān and Tauheed, as also the soul of deeds; similarly hypocrisy and سُمعہ (ostentation) (i.e. doing good deeds to show the people and achieving renown in the world) are contrary to Īmān and Tauheed – in fact these are a kind of shirk (attributing partners to Allāh). [Maāriful-Hadīs]

Hadrat Shaddād bin Aus (Allāh be pleased with him) has reported that he heard Allāh's messenger say, "He who prays hyprocritically has attributed a partner to Allāh, he who fasts hyprocritically has attributed a partner to Allāh, and he who gives sadaqah hyprocritically has attributed a partner to Allāh". [Ahmad]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "In the last times men will come forth who will fraudulently use religion for worldly ends and wear sheep skins in public to display meekness. There tongues will be sweeter than sugar, and their hearts will be the hearts of wolves. Allāh will say, "Are they trying to deceive Me? I swear by Myself that I shall send trial upon those people which will leave the intelligent man among them confounded." [Tirmizi]

Fornication.

Hadrat Abu Hurairah (Allāh be pleased with him) has

reported that the messenger of Allāh said, "The fornication of the eyes consists in looking, of the ears in hearing, of the tongue in speech, of the hand in violence, and of the foot in walking. The heart lusts and wishes, and the private parts accord with that or reject it."

Anger

Hadrat Abū Zarr (Allāh be pleased with him) has reported that Allah's messenger said, "When one of you becomes angry while standing he should sit down. If the anger leaves him, well and good, otherwise he should lie down."
[Ahmad & Tirmizī]

Hadrat Sahl bin Múāz (Allāh be pleased with him) on his father's authority, has reported the Prophet as saying, "If anyone restrains anger when he is in a position to give vent to it Allāh will call him on the day of resurrection over the heads of all creatures and let him choose whichever of the bright-eyed maidens he wishes". [Tirmizī – Abū Dāwūd]

The Holy Prophet (Peace be on him) said, "Muslims, when one of you is overcome with anger, then it is incumbent on him that he should observe silence". [From Ibn Abbās]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allah's messenger as saying, "The strong man is not the wrestler; the strong man is only he who controls himself when he is angry". [Bukhārī – Muslim]

Hadrat Ibn Umar (Allāh be pleased with him) has reported Allāh's messenger as saying, "No one has swallowed back anything more excellent in the sight of Allāh who is great and glorious than anger . . . . . " [Ahmed]

Hadrat Atiya bin Urwa-as-Sadī (Allāh be pleased with him) has reported Allāh's messenger as saying, " . . . . . so when one of you becomes angry he should perform ablution."
[Abū Dāwūd]

Recitation of taawwuz( ) appeases anger.
[Bukhārī – Muslim]

Slander

Hadrat Abū Saīd and Hadrat Jabir (Allāh be pleased with them) have reported that the messenger of Allāh said, "Slander is worse than fornication". When asked how slander was worse than fornication he replied, "A man commits and returns (in repentance) and Allāh returns [in forgiveness] to him (a version giving that he returns in repentance and Allāh forgives him); but the slander is not forgiven till his companion forgives him". [Mishkāt – Baihaqī]

Hadrat Abū Hurairah (Allāh be pleased with him) has told that Allāh's messenger asked if they knew what slander was, and on receiving the reply that Allāh and his messenger knew best, said, "It is saying something about your brother which he would dislike". Someone asked him to tell him how matters stood if what he said about his brother was true, and he replied, "If what you say about him is true, you have slandered him, and if it is not true you have reviled him". [Muslim]

Breach of Trust.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "Return the thing intact to him who, considering you trustworthy, has placed it in your custody, and if some one betrays your trust then you should not betray his trust (in return) but employ proper means to recover your right from him". [Tirmizī]

Suspicion.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that Allāh's messenger said, "Avoid suspicion, for suspicion is the most lying form of talk. Do not be inquisitive about one other; or spy on one another; do not bid against one another to raise the price; do not envy one another; do not bate one another; and do not speak evil of one another behind your backs; but be servants of Allāh and brethren". A version has "Do not quarrel with one another".

[Bukhārī – Muslim]

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[Bukhārī – Muslim]

Hadrat Abul Ālīyah (Allāh be pleased with him) has reported: We have been enjoined and directed to keep our valuables duly locked to secure them from our servants; if some thing is given to them for use, we should do so after due measurement and counting. (The intention is that their habits may not be spoiled and there may not be any room for distrust). [Bukhārī]

Two-facedness.

Hadrat Ammār bin Yāsir (Allāh be pleased with him) has reported that Allāh's messenger said, "He who is two-faced in this world in this world will have two tongues of fire on the day of resurrection". [Dārimī]

Backbiting.

Hadrat Abdur Rahmān bin Ghanm and Hadrat Asmā daughter of Yazīd (Allāh be pleased with them) have reported the Prophet as saying, "The best servants of Allāh are those who when they are seen cause Allāh to be remembered; and the worst servants of Allāh are those who go about slandering, who separate friends and seek to distress the upright". [Ahmad – Baihaqī]

Lie.

Hadrat Ibn Umar (Allāh be pleased with him) has reported Allāh's messenger as saying, "When a man lies, the angel removes himself a mile from him because of the bad odour of what he has produced". [Tirmizī]

In another tradition recorded in Jāmi' Tirmizī, it occurs that the messenger of Allāh, one day told his companions, "Should I not tell you what are the greatest sins?" Then he said, "Associating other objects of worship with Allāh, disobedience to parents, false witnessing and speaking a lie." The narrator states that the Prophet had so long been sitting propped against something and now he straightened himself and repeated what he had said, till we wished it would be better if he said no more, for at that time he was in such an animated state that we thought that he told a great burden on

his mind and we wished him to be quiet to avoid the pressure in his heart. [Māāriful Hadīs]

Hadrat Abū Umamah al-Bahili (Allāh be pleased with her) has reported that the messenger of Allāh said, "Whoever usurps the right of another Muslim through (false) swearing, then Allāh has declared Hell to be wājib (obligatory) for him. One of those present asked, 'Messenger of Allāh, even if that be a paltry thing'. He replied, "Yes, even if that be a branch of 'salvadova persica". [Muslim]

Hadrat Abū Zarr (Allāh be pleased with him) has reported that the messenger of Allāh said, "There are three to whom Allāh will not speak on the day of resurrection, at whom He will not look, and whom He will not declare pure, and they will have a painful punishment." Hadrat Abū Zarr said, "They are losers and disappointed. Who are they, messenger of Allāh?" He replied, "The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing". [Muslim]

Hadrat Abdullāh bin Masūd (Allāh be pleased with him) has reported Allah's messenger as saying, "If any one swears a firm oath, acting wickedly thereby, and appropriates by it property belonging to a Muslim, Allāh will be angry when he meets Him on the day of resurrection. [Bukhārī – Muslim]

Expediency

Hadrat Umm Kulsūm daughter of Uqbah (Allāh be pleased with her) has reported that she heard Allāh's messenger say, "The liar is not the one who puts things right between people, saying what is good and increasing good." [Bukhārī – Muslim]

NOTE:– He mentions effective and good things to the parties in dispute.

Defaming the Muslims.

Hadrat Abdullāh bin Umar (Allāh be pleased with him) has

related that Allāh's messenger mounted the pulpit and called in a loud voice, "You who have accepted Islām with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the faults of his brother Muslim will have his faith sought out by Allāh, and he whose faults are sought out by Allāh will be exposed by Him, even though he should be in the interior of his house". [Tirmizī]

Hadrat Ibn Abbās (Allāh be pleased with him) has reported that the messenger of Allāh said, "The worst bargain and of the worst bargains, the foulest is this that a Muslim is disgraced and his dignity is destroyed". [Ibn Abid Dunyā – Baihaqī]

Miserliness

Hadrat Abū Bakr as-Siddique (Allāh be pleased with him) has reported that the messenger of Allāh said, "A crafty one, a miser, and one who keeps reminding people of what he has given, will not enter paradise". [Tirmizī]

Rancour

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the messenger of Allāh as saying, "Man's acts are submitted twice weekly, on Mondays and Thursdays and every believer is forgiven, except one believer between whom and his brother there is rancour. Command will be given that they be left till they turn back [from their rancour] [Muslim]

Envy

Hadrat Abū Hurairah (Allāh be pleased with him) has reported the Prophet as saying, "Avoid envy, for envy devours good deeds just as fire devours fuel" [Abū Dāwūd]

Hadrat Az-zubair (Allāh be pleased with him) has reported Allāh's messenger as saying, "The disease of the peoples before you, namely envy, and hatred, has crept to you and it is the unhappy thing. I do not say that it shaves off the hair, but it shaves off the religion". [Ahmad – Tirmizī]

Remedy for stone-heartedness.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that some one told the messenger of Allāh about his (person's) stone heartedness and he replied, "Stroke the head of an orphan and feed the poor". [Ahmad]

Hypocrisy

Hadrat Abdullāh bin Amr (Allāh be pleased with him) has reported Allāh's messenger as saying, "Four characteristics constitute any-one who possesses them a sheer hypocrite, any one who possesses one of them possesses a characteristic of hypocricy till he abandons it: when he is trusted he betrays his trust, when he talks he lies, when he makes a covenant he acts treacherously, and when he quarrels he deviates from the truth". [Bukhārī – Muslim]

Oppression

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "

and one who has been wronged whose supplication is raised by Allāh above the clouds and for which the gates of heaven are opened. Allāh, the Almighty says, 'I swear by my might that I will certainly help you, though it be after some time." [Tirmizī]

Hadrat Ibn Umar (Allāh be pleased with him) has reported that the Prophet said, "Beware of the supplication of the one who is wronged, for it goes up to the heaven like a flame". [Hakīm]

Hadrat Ibn Abbās (Allāh be pleased with him) has reported that the messenger of Allāh said, "Allāh says, 'I swear by My power and glory that I will certain wreak vengeance upon the oppressor sooner or later, and also upon one who in spite of being capable does not help the oppressed".

[Abū-al-Sheikh]

Helping the Oppressor.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "The end of those who hang about the rich, and who help the oppressor will be exceedingly sorrowful. They will neither be taken as Muslims nor come to my pond (Kausar), howsoever they claim to profess Islām." [Ahle-Sunan]

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that Allah's messenger asked if they knew who the poor one (muflis) was and received the reply that among them the poor was the person who had neither dirham nor goods, he said, "The poor one among my people is he who will bring on the day of resurrection prayer, fasting and zakāt, but will come having reviled this one, aspersed that one, devoured the property of this one, shed the blood of that one, and beaten this one. Then this one and that one will be given some of his good deeds; but if his good deeds are exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into hell". [Muslim]

Ribaldry

Hadrat Āishah (Allāh be pleased with her) is reported to have told that a man asked permission to come in to the Prophet and he said, "

" He replied,
The one who will
have the worst position in Allah's estimation on the day of resurrection will be the one whom people left alone for fear of his ribaldry." [Bukhāri – Muslim]

Hadrat Anas (Allāh be pleased with him) has reported that the messenger of Allah said, "Of all the parts the tongue will be punished more severely. Then the tongue will say, 'O Lord, Thou has not punished any other part so severely as me". Allah will say, "You used to utter such things which spread to the east and the west. I swear by my power that I will punish you yet more severely than the other organs". [Abū Noaim]

Finding faults.

Hadrat Āishah (Allāh be pleased with her) has related that she told the Prophet, "It is enough for you in Safiya that she is such and such," "meaning that she was short; and he replied, "You have said a word which would change the sea if it were mixed in it." [Mishkāt]

Evil look

Hadrat Buraida (Allāh be pleased with him) has reported Allāh's messenger as saying to Hadrat Alī (Allāh be pleased with him), "Do not give a second look, Alī, for while you are not to blame for the first you have no right to the second." [Abū Dāwūd]

Cursing

Hadrat Abud Dardā' (Allāh be pleased with him) has reported that he heard Allāh's messenger say, "When a man curses anything the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. It then goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said [it enters it]; otherwise it returns to the one who uttered it." [Abū Dāwūd]

Suicide.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "He who throws himself from a mountain and kills himself will be thrown down in the fire of hell and remain in it for ever and ever; he who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of hell; and he who kills himself with a piece of iron will have his piece of iron in his hand and will be stabbed with it in his belly in the fire of hell for ever and ever." [Bukhāri – Mishkat]

SIN

Abstinence from sin.

Hadrat An-Numān bin Bashīr (Allāh be pleased with him) has reported Allāh's messenger as saying, "What is lawful is

clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognise. He who guards against doubtful things keeps his religion and honour blameless, but he who falls into doubtful things falls into what is unlawful just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Every King has a preserve, and Allāh's preserve is the things He has declared unlawful. In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt, if it is corrupt. It is the heart."

[Bukhārī – Muslim – Mishkāt]

Remedy for sins.

Hadrat Muāz (Allāh be pleased with him) has reported in a long tradition that the messenger of Allāh said, "Avoid acts of disobedience, for on their account Allāh's wrath descends."

[Ahmad – Mishkāt]

Hadrat Anas bin Mālik (Allāh be pleased with him) has reported that the messenger of Allāh said, "Should I not tell you your ailment and its remedy? Beware, your disease is your acts of disobedience and your remedy is repentance."

[Baihaqī – Al-Targhīb]

Hadrat Abdullāh bin Masūd (Allāh be pleased with him) has reported that the messenger of Allāh said, "He who repents of a sin is like him who has committed no sin."

[Baihaqī - Sharhas-Sunnah]

NOTE: So far as 'haqūqul-ibād' (rights of people) are concerned, repentance is to be followed by apologising to the person concerned.

[Hayātul Muslimīn]

Retribution for sins.

Hadrat Abdullāh bin Umar (Allāh be pleased with him) has related that one day few of us were present before the messenger of Allāh when he turned towards us and addressed as follows: "I seek refuge in Allāh from five things lest you should fall their victims. (1) When acts of immorality will be committed openly among a people then they will be involved in plague and will be overtaken by such other diseases

which their elders would not have witnessed. (2) When people take to short weighing and short measuring, they will be afflicted by a famine and short supply in addition to tyranny of their ruler, (3) Never did any people stop paying Zakāt that the bounty of rain was stopped for them (so much so that) had there been no animal life, there would have been no rains at all. (4) Never did any people break their covenant that Allāh gave authority over them to their enemy from another nation who took away their properties by force."

[Ibn Majāh]

Hadrat Abud Dardā (Allāh be pleased with him) has reported that the messenger of Allāh said, "Allāh (the Almighty) says, 'I am the Master of kings; their hearts are in My hand and when My servants follow My commands, then I return their hearts filled with mercy and compassion, but when My servants indulge in acts of disobedience, then I return their hearts filled with anger and oppression so that they perpetrate severe punishments on their subjects".

[Abū Noaim]

Burden of Sins.

Hadrat Saubān (Allāh be pleased with him) has reported that the messenger of Allāh said, "The people will soon summon one another to attack you as people when eating invite others to share their dish". Someone asked if that would be done due to their small numbers at that time; and he replied, "No, you will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent and Allāh will take fear of you from the breasts of your enemy and cast enervation into your hearts." He was asked the meaning of enervation and replied, "Love of the world and dislike of death".

[Abū Dāwuod - Baihaqī]

Major sins.

Hadrat Abdullāh bin Amr (Allāh be pleased with him) has reported that the messenger of Allāh said, "The major sins are associating other objects of worship with Allāh, disobedience to parents, murder and deliberate perjury".

[Bukhārī]

Hadrat Safwān bin Assal (Allāh be pleased with them) has reported in a long tradition that Allāh's messenger said, "- - - - - - - - do not bring an innocent person before a ruler in order that he may put him to death, do not use magic, - - - - - - - -".

[Tirmizī - Abū Dāwood - Nasāī]

In addition to the sins mentioned in the above traditions, warnings of severe punishment have been received in respect of the following acts of disobedience:
(1) Laughing at some one scornfully. (2) Taunting some one. (3) Calling some one with a nick-name. (4) Casting aspersion on any body. (5) Searching some one's faults. (6) Reproaching some one without reason. (7) Backbiting. (8) Being two-faced. (Saying some thing to one person and some thing to other) (9) Imputation. (10) Making one feel ashamed. (11) Being happy on some one's misfortune. (12) Being proud. (13) Oppression. (14) Failure to help inspite of capability (15) Causing damage to some one's property. (16) Disgracing some one. (17) Failure to pity the down trodden. (18) Disrespecting the elders. (19) Not helping the needy properly. (20) Breaking the ties of relationship due to any worldly affair. (21) Making pictures of living beings. (22) Claiming hereditary tenancy. (23) Giving alms to a healthy person. (24) Shaving/cutting beard. (25) Dressing like unbelievers/evildoers. (26) Adopting manly fashions by women, e.g., wearing shoes intended for males. There are many other acts of disobedience which should be avoided and in case these have been committed, one should repent for them and seek Allāh's pardon.

[Hayātul Muslimīn]

Some major sins.

(1) Afflicting the parents. (2) Drinking wine. (3) Slandering. (4) Aspersion. (5) Breaking promise (6) Breach of trust. (7) Abandoning Salātul Jumah. (8) Sitting alone with a na-mahram (unlawful) woman. (9) Liking the customs of unbelievers. (10) Praying merely to show the people. (11) Not to enjoin what is disreputable inspite of being capable to do so. (12) Searching for faults. (13) Following a particular spritual guide, does not mean that other (guides) are worthless. A spritual guide or shaikh is to be followed

so long as his teachings are strictly in accordance with the Qurān and Sunnah. If otherwise, he is not to be followed. (14) Imān is perfect only when one regards Allāh and His messenger (Peace be upon him) true in all respects (to the minutest detail) and follow their commands and directions in every walk of life. To have the slightest doubt in any thing said by Allah and His messenger or belying it or finding fault with it or ridiculing it, leads to loss of Imān (faith). (15) Refusing to accept the clear and obvious meaning of the Quran and Sunnah and interpreting them to suit one's own understanding or purpose means loss of faith. (16) Considering acts of disobedience as halāl (law-ful) also means loss of faith. (17) Becoming fearless of Allāh or losing hope in his bounty is a sign of disbelief. (18) It is upto Allah, the Almighty that he takes into account a minor act of disobedience and ignores/pardons a major sin. (19) Whatever, a believer may have been throughout his life, whether good or bad, he is to be punished or rewarded on the basis of his condition at the time of his death.

In view of the above, one should make every possible effort to keep away from acts of disobedience. Sometimes, it so happens that a minor lapse results in a sorrowful end.

Associating partners with Allāh in worship.

Keeping a picture, particularly of a pious man for the sake of blessing and showing respect to it. [Hayātul Muslimīn]

Innovations regarding graves.

Celebrating an Urs (anniversary of a saint) or participating in it.

Innovations in customs and practices.

1. Considering that becoming a disciple is enough.
2. Exaggerating in some one's praise.
3. Indulging in excessive self adornment.
4. Considering simplicity in manners to be improper.
5. Decorating the house with pictures. [Hayātul Muslimīn]

Sings foreboding Allah's wrath.

Haḍrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allāh said, "When

1. the spoils of war and Baitul Māl (public exchequer of a Muslim State) are considered as personal wealth (i.e. Baitul Mal and public treasury which are intended for the country, its citizens and deserving people are utilized by the aristocrats and bureaucrats for their personal and luxurious life taking them as their jagīr),
2. trust is misappropriated taking it as booty,
3. Zakāt is considered as penalty.
4. knowledge is no longer acquired for the sake of faith but for worldly purposes,
5. males become subservient to females (i.e. instead of being commanders of people, males accept the role of subordinates to females).
6. son becomes disobedient and insubordinate to his mother,
7. people become closer to their friends than their father,
8. voices are raised in the mosques,
9. evil-doer becomes commander and head of the people,
10. a man of the poorest character from the people becomes their leader,
11. a man is respected only as a protection against his evil doings.
12. songsters and musical instruments become very common.
13. wine is drunk openly,
14. the successors of this Ummah begin to scoff and curse their forefathers and predecessors, then wait for furious red wind storms, destructions from earthquakes, sinking of lands, metamorphosis of faces, downpour of stones and continued descent of Allāh's wrath as if a string of pearls is broken and beads are falling down continuously."

[Jāmi' Tirmizī]

CHAPTER – 6

TWENTY FOUR HOURS OF THE PROPHET'S NOBLE LIFE

THE DAILY ROUTINE OF THE HOLY PROPHET (Peace be upon him)

After Salātul Fajr.

It was customary with the Holy Prophet (Peace be upon him) that after saying Salātul Fajr followed by remembering of Allāh's names, he sat cross-legged where he was in the mosque and his Companions (Allāh be pleased with them) sat around him. This was the Court of the Prophet. This was the circle of attention (spiritual). This was the training centre. This was the gathering of his friends. This was the place where he made known the revelations received by him to his companions and showered esoteric beneficences and spiritual blessings on them. Here, he imparted religious education, explained social manners and business dealings as also ethical delicacies. Here he settled personal matters and decided disputes.

Very often he asked his companions to tell him if any one of them had a vision. He then heard the vision and gave his interpretation. Sometimes, he mentioned his own vision and himself gave its interpretation. Subsequently, he gave up this practice.

[Madārijun Nubuwah]

Sometimes during the conversation the companions (Allāh be pleased with them) narrated, with due regard, the tales of pre-Islāmic period, recited encomiums and couplets and cut jokes. He used to hear all this and sometimes he smiled

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on this. Thereafter he offered salatul-Ishraq.

Often at this time he used to distribute the booty as well as stipends to the people.

When the sun sufficiently rose up, he offered salātul-Ḍuhā; sometimes four rakáhs and sometimes eight rakahs of nafl prayer. Therafter the meeting was dispersed and he went to the apartment of that wife whose day it was. There he engaged himself in the service of his family and dic his own chores. He took meal once a day and took rest at noon.

[Siratun Nabī]

After Salātul Zuhr.

After saying salātul Zuhr in a congregation he visited the markets of Madinah, looked into the dealings of the shop-keepers, examined their merchandize to find out its qualities, inspected their weighing and measuring and if during the visit he found a needy he met his needs.

After Salātul Asr.

After saying salatul Asr in a congregation he went to the apartments of each of his wives, enquired their welfare, and stayed with each of them for a short while. This he did so regularly and positively that every one of them realized how much he valued time and punctuality.

After Salatul Maghrib.

After saying Salātul Maghrib in a congregation followed by nafl prayer (Awwābīn) he went to that wife's apartment with whom according to the turn, he had to pass the night and stayed there. Mostly, all the wives came over there; as also other ladies of Madīnah, gathered there for at this time the Holy prophet used to impart religious teachings to the women. In short, this was the night madrasah (school) for the women where they used to have lessons in religion and sociology from the Holy Prophet, the teacher of the world. The Holy Prophet, did not like to deprive the women of religious knowledge and Islāmic culture. Here the women used to put forward their cases and he decided them. They narrated their difficulties, complaints and handicaps and

he solved them. If any one of them wished to swear allegiance to him, she did so here on the following conditions: "she would not associate any thing with Allāh, would not commit theft, would not indulge in fornication, would not kill her children, would not slander any one and would not deviate from the pathway of purity set forth by the Prophet". He accepted their oath of fealty and prayed for their pardon. This madrasah continued till salātul-Ishā'. Thereafter he went to the mosque for salatul-Ishā' and the women returned to their homes.

After Salātul Ishā'.

After saying salātul Ishā' he returned to the apartment where he had to pass that night and lay down on his bed. After salatul Ishā' he did not like talking. He always slept on his right side and generally placed his right hand under his cheek-, facing towards the qiblah. He kept the miswāk at the head of the bed positively. While going to sleep, he recited Sūrah Jumáh (LXII), Sūrah Taghābun (LXIV) Sūrah Saff (LXI) and when he got up at night, he used the miswak (tooth brush), performed ablution and then said Salātul-Tahajjud. Sometimes, during prostration in Salātul-Tahajjud, he supplicated for quite a while. Thereafter he took rest or lay down and again got up at the Azān (call) for salātul-Fajr, offered the two rakáhs of salātul-Fajr (Sunnah) and lay down on his right side for a short while. Then he came to the mosque and offered salātul-Fajr in a congregation. This was his daily routine.

Firstly, the five daily prayers themselves teach punctuality and each prayer followed by another after a short while itself warns that so much time has passed and so much still remains. So one should do whatever one ought to do. Besides punctuality, a special characteristic of the Holy Prophet was that he had pre-planning and definite programme for every thing he had to do. This he strictly followed. It was why he was able to attend to a number of items and never complainted about non-availability of time.

[Sīratun Nabī - Syed Sulaimān Nadvī]

Sunnahs during the day.

1. On getting up in the morning, mildly rub the face and eyes with hands so that the influence of sleep is removed.
[Shamāil-i-Tirmizī]

2. Thereafter, say الحمد لله (Praise be to Allāh) three times to be followed by kalimah Tayyibah (لا الٰہ الا اللہ محمد رسول اللہ)
(There is no god save Allāh, and Muhammad is His messenger) being recited three times.

3. Reciting the following supplication is a sunnah.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ ۔

[Praise be to Allāh who has given us life after causing us to die, and to whom we shall be resurrected.]
[Shamāil-i-Tirmizī]

Use miswāk (tooth stick) Whenever awaking from sleep (either by night or by day). [Abū Dāwūd]

"When one of you awakes from sleep he must not dip his hands in the vessel till he has washed it three times, for he does not know where his hand was during the night."
[Bukẖārī - Muslim]

Thereafter one should go to the toilet and if need be, take a bath, otherwise perform wuḍū (ablution) or, in case of illness, he should perform tayyamum (wiping with dust) and say the prayer (salāt). Thereafter one should go to the mosque and offer salāt in a congregation.

Dúā (supplication) when going out of the house.

Hadrat Anas (Allāh be pleased with him) has reported Allah's messenger as saying that when a man goes out of his house and says,

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

[In the name of Allāh, I trust in Allāh; there is no might and no power but in Allāh".] the following will be said to him at that time, "You are guided, defended and protected." The devil will go far from him and another devil will say,

"How can you deal with a man who has been guided, defended and protected?" [Abū Dāwūd - Tirmizī, etc.]

While coming out of the house for offering salātul Fajr after having prayed two rakáhs (sunnah) of salātul Fajr, say the following on way to the mosque:

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْرًا ... اَللّٰهُمَّ اَعْطِنِیْ نُوْرًا

[Abū Dāwūd - Bukẖārī - Muslim]

Salātul Ishrāq.

Unless there is any religious excuse, one should keep on remembering Allāh after finishing salātul Fajr till the Sun has well risen. In doing so the best way is to continue sitting in his place of prayer. The middle course is that one should sit at any other suitable place in the same mosque.

The last course is that one comes out of the mosque but continues to remember Allāh with his tongue and when the sun has well risen, approximately 15 minutes after the sunrise, he says two rakáhs of nafl prayer, then he gets the reward for a Hajj or Umrah. This is called salatul Ishrāq.

One who says salātul Ishrāq, all his minor sins are forgiven.
[Al-Targẖīb-wa-la-Tarhaīb]

Dúā (supplication) in the morning and evening.

Hadrat Ibn Abbās (Allāh be pleased with him) has reported Allāh's messenger as saying that if any one repeats in the morning,

فَسُبْحَانَ اللّٰهِ حِیْنَ تُمْسُوْنَ وَحِیْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِی السَّمٰوٰتِ وَالْاَرْضِ وَعَشِیًّا وَّحِیْنَ تُظْهِرُوْنَ یُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَیُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَیُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ (صحیحین)

[So glory be to Allāh when ye enter the night and when you enter the morning - unto Him be praise in the heavens and the earth! and at the sun's decline and in the noonday. He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth [XXX/17 to 19], he will get that day what he has missed, and if any one repeats these words in the evening he will

get that night what he has missed.

[Abū Dāwūd - Mishkāt]

After finishing salātul Ishrāq, one should get busy himself in earning his livelihood through lawful means. In addition to this dúā care should be taken to fulfil other obligations in the best manner and follow the path of purity set forth by the Holy Prophet in all matters of daily life.

When the Sun rises well high and its light gets pungent, then salatul Ḍuha (Chāsht) should be offered. The number of rakáhs for this salāt (prayer) are from four to twelve.

[Muslim]

It appears in a tradition that offering four rakáhs of salatul Ḍuhā (Chāsht) means paying alms due for the three hundred and sixty joints of the body and all the minor sins are forgiven. [Muslim]

Siesta.

If time is available, then with the n̄iyah (intention) of following a sunnah, one may take rest for a short while after mid-day meal. This is termed as Qailūlah. For this Sunnah, it is not binding to sleep, only lying down is enough.

[Zādul Ma'ād]

Haḍrat Anas (Allāh be pleased with him) said, "The Companions of the Prophet used to observe Friday prayer first and then had a siesta". [Bukḥārī]

Haḍrat Ḳhawāt bin Jubair (Allāh be pleased with him) has said that sleeping at day break is lack of wisdom, sleeping at mid-day is a habit and sleeping at sunset is foolishness.

[Bukḥārī]

[This means that excepting night if one is overtaken by sleep at any other time, then a siesta is all right but sleeping in the morning or evening is foolishness and indicates lack of wisdom or sleeping in these hours creates these characteristics. [al-Adabul Mufrid]

After saying salātul Ḍuhā, one should get busy in other day to day matters but should be very careful about Salātul Asr, which has been specifically mentioned in the Qurān;

حَافِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى

[Be guardians of your prayers,
and of the midmost prayer, - - - - - -

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(By midmost prayer, is intended salātul Asr which has been highly emphasized by the Holy Prophet).

Praying four rakáhs before salātul Asr is a sunnah which has a great virtue. [Tirmizi]

Just like Salātul Fajr, one should sit for some time after finishing salatul Asr and keep on remembering Allāh.

[Behishtī Zewar]

Sunnahs during night

Salāt-i-Awwābīn.

Six rakáhs with taslīm (salutation) after every two rakáhs is the minimum of rakáhs for salāt-i-Awwābīn, the maximum being twenty. The reward for this prayer is equivalent to nafl prayers for twelve years.

[al-Durrul Mukḥtār - Abū Dāūd-Mishkāt]

Salātul Ishā.

Then, one should offer salatul Ishā in time and in a congregation.

There are four rakáhs of sunnat-i-ghair-i-Muákkadah) before the obligatory prayer. [Bida]

After the farḍ prayer of salāful Ishā, there are two rakahs of Sunnat-i-muákkadah. [Mishkāt]

If instead of praying two rakáhs of nafl prayer after the two rakahs mentioned above, one prays four rakáhs as nafl prayer, one gets a reward equal to Lailatul-Qadr (the night of power).

[Al-Targhīb]

If some one is not accustomed to get up at midnight, then the above four rakáhs after salātul Ishā should be offered like this, this is treated as salātul Tahajjud. In case one awakes after midnight, he may offer Salātul Tahajjud, otherwise, the four rakahs offered after salātul Ishā would suffice.

[Behishtī Zewar - Al-Targhīb]

After salātul witr, two rakáhs of nafl prayer are to be prayed.

NOTE: It is better that, if, on both the occasions, i.e., when praying four rakáhs before salātul witr and two rakáhs after salātul witr, one does so with the nīyah (intention)

of salatul Tahajjud, then if Allāh wills, he will not be deprived of the virtue and reward of salātul Tahajjud.

Salātul Tahajjud.

It occurs in a tradition: That most excellent prayer after that which is oblitatory is one in the depth of the night."
[Ahmad - Mishkāt]

Excellent time for Salātul Tahajjud.

The excellent time for Salatul Tahajjad is in the later part of the night, the minimum being two rakʿahs and the maximum being two rakahs and the maximum being twelve rakʿahs.
[Bukhāri - Muwatta]

If one is unable to get up at night then he should pray a few rakahs after Salātul Ishāʿ. But the reward will be less. Offering prayers other than obligatory prayers at home is excellent. As such offering salātul Tahajjud at home is virtuous. It is better to offer prayers at night with taslīm (salutation) after every two rakʿahs. As such Salātul Tahajjud should be offered with taslīm after every two rakʿahs.

Adīyah (supplications) for entering and leaving the house.

When going into his house, one should greet his family and recite the following duāʿ (supplication),

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَ الْمَوْلِجِ وَخَیْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَی اللّٰهِ رَبِّنَا تَوَكَّلْنَا (حصن حصین)

"[O Allāh, I ask Thee for good both when entering and when going out, in the name of Allāh we have entered and in the name of Allāh we have gone out and in Allāh, our Lord we trust.]

According to another tradition recorded by Baihaqī, when you come out and say farewell, invoke a blessing of peace on them. Some of the Ulemā have mentioned that if there is not a single inmate in the house, one should salute in the following manner:

اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصَّالِحِیْنَ ۔

[Peace be on you and on all the pious servants of Allah] and do so with the nīyah (intention) of angels.
[From Hadrat Alī (Allāh be pleased with him)] [Hisne-Hasīn]

While going into the house one should continue to remember Allāh in any manner, and recite any of the supplications reported in the traditions.

While going into the house, greeting every body including a wife is a sunnah. [Abū Dāwūd]

When you apprehend that some one may not be in a proper state in the house, you should enter a house after due indication. The inmates of a house should be given an indication through rattling the door chain or rubbing feet or clearing throat.
[Al-Adabul Mufrid]

NOTE:- Sometimes, a mother or a sister or a daughter happens to be sitting in such a state that if one goes into the house without prior indication, they feel very much bashful. As such while going into the house, clear the throat as an indication.
[Al-Adabul Mufrid]

Do not sleep before saying Salātul Ishāʿ lest you should miss this prayer (salatul Isha) itself. [Mishkāt]

After saying salātul Ishāʿ, talking about worldly matters is forbidden. (- which is nearly lawful) (Mishkāt). However, listening to fables from the wife and children or having an interesting talk (with them) is masnūn.

If the night be dark, and there be no arrangement for light, even then going to mosque and offering salātul Ishāʿ in a congregation brings glad tidings and great reward.
[Ibn Mājah]

Offering every obligatory prayer in a congregation and participating at the stage of Takbīr-e-Tahrīmah (تکبیر اولیٰ) is a sunnah. (al-Targhīb)

If any one offers salātul Ishāʿ for forty nights participating at the stage of Takbir Tahrīmah, then deliverance from the hell is recorded in his favour.
[Ibne Mājah]

Hadrat Jābir bin Abdullāh (Allāh be pleased with him) has reported that Allāh's messenger said, "When the night has well passed, do not go to the gatherings where tales and stories are narrated, for none of you knows that Allah who is great scatters abroad such of His creatures as He wishes at

night. So shut the doors, tie the waterskins, invert the vessels and extinguish the lamps''.

[Bukhārī - al-Adabul Mufrid]

Hadrat Jābir bin Abdullāh (Allāh be pleased with him) has told of hearing Allāh's messenger say, ''When you hear the barking of dogs and braying of asses at night, seek refuge in Allah from the accursed devil, for they see what you do not see. Do not go out much when there are few people about, for Allah who is great and glorious scatters abroad such of His creatures as He wishes at night.''

[Mishkāt]

Evening and precautions for night.

Hadrat Jābir bin Abdullāh (Allāh be pleased with him) has reported that Allāh's messenger said, ''When evening falls, collect your children (i.e. stop them from roaming about in the lanes and streets) for the crowd of devils is abroad in the evening, and when some part of the night has passed, then there is no harm in letting them free. Shut the doors during night and do so in the name of Allāh (say بسم الله or any other dúā) for the devil has no power to open the door closed in the name of Allāh, and tie the water skins having water therein, and do so in the name of Allāh and cover your vessels containing water and do so in the name of Allāh and cover the vessel, even by putting a piece of wood breadth wise (i.e. if it is not possible to cover the vessel entirely, then it is enough to put a piece of wood breadthwise in order to do away with the offensiveness and harmfulness) and extinguish the lamps.

[Sahīhīn]

Dusting the bedding:

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying that when any of them went to bed he should dust his bedding with the inner extreme of his lower garment, for he does not know what has come on to it since he left it. He should then lie down on his right side and say,

بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ فَاِنْ اَحْبَبْتَ نَفْسِيْ فَارْحَمْهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِيْنَ اَوْقَالَ عِبَادَكَ الصَّالِحِيْنَ ۔

[In Thy name, my Lord, I lay down my side. If Thou takest my soul to account have mercy on it, but if Thou lettest it go, guard it with that with which Thou guardest Thy upright servants.]

[Mishkāt - al-Adabul Mufrid]

Miscellaneous Sunnahs.

Use miswāk (tooth brush) before going to sleep. (Mishkāt) while going to sleep, join the palms of both the hands and say once, بسم الله الرحمن الرحيم followed by Sūrah Ikhlās (CXII) and then (again) to be followed by Sūrah Al-Falaq (CXIII) and Sūrah An-Nās (CXIV) and after blowing on both the hands, wipe the hands from the head to foot, as far as possible, firstly, on the front side upto legs and then on the back side, doing so three times. This had been the routine of the Holy Prophet.

Bukhārī - Tirmizī - Hisne-Hasān]

Adiyah (supplications) for the night.

1. Recite the last two ayāt of sūrah Al-Baqarah (II).
[Sehāh Sitta]
2. Recite قل هو الله احد (Say - He is Allāh, the One)
[Bukhārī - Muslim - Nasāī]
3. Recite one hundred ayāt from the Holy Qurān.
OR
Recite ten ayāt from the Holy Qurān.
[Hākim - From Abū Hurairah]
4. Recite Sūrah Yaseen (XXXVI).
[Ibn Habban - From Jundab]
[Hisn-e-Hasīn]

At night while going to sleep.

Recite سبحان الله 33 times; الحمد لله 33 times; الله اكبر 34 times and Kalimah Tayyībah once. [Mishkat]

It is a Sunnah to keep musalla on the head of the bed.
[Nasāī]

Reciting sūrah Waqi'ah (LVI) before going to sleep at night protects from starvation.

[Al-Targhīb]

It was the noble habit of the Holy Prophet that before going to sleep he recited the al-Musabbihāt consisting of:

1. Sūrah Hadīd (LVII)
2. Sūrah Hashr (LIX)
3. Sūrah Saff (LXI)
4. Sūrah Jum'ah (LXII)
5. Sūrah Taghābun (LXIV)
6. Sūrah A'-Lā (LXXXVII)

Sleeping (at night) with the nīyah (intention) of getting up for salātul Tahajjud is a Sunnah.

[Nasāī]

Arranging water for wuḍū' (ablution) and miswāk (tooth brush) before going to sleep is a sunnah. [Muslim]

Offering Salātul Tahajjud before dawn, when one gets up at night, is a sunnah. [Mishkāt]

When going to sleep say the following three times:

اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ (ترمذی، معارف الحدیث)

[Tirmizī - Māāriful Hadīs]

This is a Sunnah of the Holy Prophet.

Sleep in purity.

[Al-Targhīb]

If one is in a state of wudū' (ablution), it is enough. Otherwise perform wuḍū' and if wuḍū' is not performed, then perform tayyamum before going to sleep.

[Zādul Māād]

Vision.

When one of you sees in a vision what he likes he should thank Allāh, the Exalted and make a mention of it. [Muslim - Nasāī - Bukhārī] and should not tell it to any body excepting a friend. [Bukhārī - Muslim]

When one of you sees in a vision which he dislikes he must spit on his left three times, (Bukhārī - Muslim) and say اعوذ باللہ من الشیطن الرجیم (I seek refuge in Allāh from Shaitan, the cursed) three times and should not make a mention of it to any body.

[Bukhārī - Muslim - Abū Dāwūd]

(If one does as above) then that dream will not harm him.

[Sehāh Sittah]

And turn from the side on which he was lying" [Muslim]

Or Get up and offer prayer (salāt).

[Bukhārī - Hisn-e-Hasīn]

Addendum.

Apart from the prayers and submissions mentioned above, the life of a Muslim should be upright, simple, neat and clean in all matters relating to the religion and worldly affairs e.g., in the discharge of obligations towards the family members and relatives, in earning the livelihood, in functions of joy and sorrow, in dealings with the friends, in the personal matters, in the mode of living, in sitting and walking, in eating and drinking, in the dress and the clothing, in the appearance, in the habits and the moralities, there should be a reflection of purity of thought and nobility of character. Although, due to social pressure and dominating influence of the prevailing atmosphere, achievement of these ends and following these lines apparantly seems to be difficult, but if the pure and purifying life of the Holy Prophet, the greatest benefactor of mankind is carefully looked into, the lines of purity set forth by him are fully followed and his noble teachings are acted upon in every walk of life, then every thing would appear to be easy. Pure life is another name for regulating one's life according to this sacred sunnah, the details of which have been embodied in this compilation under various headings with due clarity.

CAUTION:

An important point deserving attention is that in the performance of all the prayers and submissions mentioned in this compilation, one should keep in view the following of the Holy Prophet's (Peace be on him) sunnah from morning till night, in his prayers, in his dealings, in his social life and moralities.

وَمَا عَلَيْنَا اِلَّا الْبَلَاغُ الْمُبِيْنُ وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

CHAPTER – 7

MARRIAGE AND CHILD BIRTH

Marriage and related matters

Hadrat Mohammad bin Maslamah (Allāh be pleased with him) has reported that the Prophet said, "Muslims, marry, for I wish to outnumber the peoples through you". "Muslims, do not live in celibacy like monks".

[Baihaqī]

Hadrat Ibn Ma'sūd (Allāh be pleased with him) has reported that the messenger of Allāh said, "young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot, should devote themselves to fasting, for it is a means of suppressing sexual desire".

[Bukhāri - Muslim]

Choice of a wife.

The messenger of Allāh (Peace be on him) is reported to have said: Do not marry women on the consideration of the beauty of their face and figure. It may be, their beauty may lead them to perdition. Nor marry them for the sake of their riches and wealth, as their property may make them headstrong and disobedient, but marry them on the consideration of their piety. A jet black – bond woman possessing good manners is better than a beautiful woman belonging to a good family who is ill-mannered. [Ibn Mājah]

Proposal for marriage

Hadrat Abū Hurairah (Allah be pleased with him) has reported Allāh's messenger as saying, "When some one with whose religion and character you are satisfied asks your daughter in marriage accede to his request. If you do not do so there will be temptation in the earth and extensive corruption".

[Tirmizi]

Permission for marriage.

The messenger of Allāh (Peace be on him) is reported to have said, "A woman previously married (Widow/divorcee) shall not be married until she be consulted, nor shall a virgin be married until her consent be asked". The Companions said, "In what manner is the permission of a virgin?" He replied, "Her consent is by her silence".

[Zādul Māād]

Blissful Marriage.

Hadrat Āishah (Allah be pleased with her) has reported that the Prophet said, "The Marriage which produces most blessing is that which involves least burden".

[Baihaqī - Mishkāt]

The Dower.

During the Caliphate of Hadrat Umar (Allāh be pleased with him) people began to fix heavy dowers following the custom of non-Arabs. There upon Hadrat Umar (Allāh be pleased with him) drew the attention of the people in a khutbah indicating the line of thought for Muslims. He is reported to have said, "Do not go to extremes in giving women their dower, for if it represented honour in this world and piety in Allāh's sight, the one of you most entitled to do so would have been Allāh's prophet. I am not aware of Allah's messenger marrying any of his wives or giving any of his daughters in marriage for more than twelve ūqiyās (40 dirhams). [Ahmad - Tirmizi etc.]

On this an old lady stood up and recited:

وَاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا

[And ye have given unto one of them a sum of money (however great)] [iv/20]

Hadrat Umar (Allāh be pleased with him) came down the pulpit saying:

كُلُّ النَّاسِ اَعْلَمُ مِنْ عُمَرَ حَتَّى الْعَجَائِزُ

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[Ah! Everyone is more learned than Umar, even old women]

Thereafter he abstained from taking a harsh attitude in this matter. [Tirmizī]

NIYAH to pay the dower.

The messenger of Allāh is reported to have said, "Whoever marries a woman for a little or heavy dower and has no intention to pay it, he has tricked the woman. And if he dies without paying the dower, he will appear before Allāh, on the Day of Resurrection, as a adulterer".

[al-Targḥīb-wa-al-Tarbib]

Solemnization of marriage.

For a marriage to be valid, it is necessary that it is solemnized in the presence of two men or one man and two women and they witness the ceremony being performed and hear the ījāb and qabūl (declaration and acceptance) with their own ears. [Bahishtī Zewar]

The Shari'ah discourages unequal and unmatched marriages, meaning that a girl should not be given in marriage to one who is not equal in status with her.

[Sharh al-Bidāyah - Bahishtī Zewar]

Equality has many aspects:

(i) lineage (ii) being a Muslim (iii) piety (iv) status (v) occupation or trade. [Alamgīrī - Bahishti Zewar]

Dúā for Istikharah for marriage.

If one desires to marry a girl or woman, then primarily he should not disclose his proposal to any one. Then he should perform wudūw' (ablution) carefully and say as many nafl (voluntary) prayers as possible. After that he should declare the praise and glory of Allāh, and say:

اَللّٰهُمَّ اِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ ، فَاِنْ رَاَيْتَ اَنَّ فِيْ صُلَانَةٍ خَيْرًا لِّيْ

دِيْنِيْ وَدُنْيَايَ وَاٰخِرَتِيْ فَاقْدُرْهَا لِيْ وَاِنْ كَانَ غَيْرُهَا خَيْرًا مِّنْهَا فِيْ دِيْنِيْ وَاٰخِرَتِيْ فَاقْدُرْهَا لِيْ.

O Allāh! Thou hast power and I have none. Thou knowest and I know not. And Thou knowest all hidden things. If Thou knowest that . . . . . (name of the girl or woman) will be good for me in religion and wordly matters and in the Hereafter, then give me power over her, but if Thou knowest any other woman better for me then destine that woman for me.

[Muslim - Shamā'il - Tirmizī]

The Masnūn Ḳhutbah for Nikāh.

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ

سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ ، وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا

شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ،

اَمَّا بَعْدُ فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا

وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَّكُلُّ ضَلَالَةٍ فِي النَّارِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّهٗ لَا يَضُرُّ اِلَّا

نَفْسَهٗ . اٰمَنْتُ بِاللّٰهِ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ، يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ، وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ، اِنَّ اللّٰهَ كَانَ

عَلَيْكُمْ رَقِيْبًا ، يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ، يٰٓاَيُّهَا الَّذِيْنَ

اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ، وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ

فَازَ فَوْزًا عَظِيْمًا ، اَلنِّكَاحُ مِنْ سُنَّتِيْ فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ

Thanks be to Allāh that we praise Him, pray to Him for help; ask Him for pardon; we believe in Him, We trust Him; and ask Him to guard us from the evil of our own souls and from the evil consequences of our deeds. Whomsoever He leaves straying no one can guide him. I bear witness that there is no god save Allāh, who has no partner, and I bear witness that Muhammad is His servant and messenger, whom He has sent with Truth as a bringer of good news and a warner.

Now after Hamd-o-Salāt, the best word is the Book of Allāh, and the best way is that of Muhammad, on whom be peace. The worst of all things are innovations and every innovation leads astray, and every thing that leads astray leads to Hell.

Whosoever obeys Allāh and His messenger will be guided aright and whosoever disobeys will cause loss to his own self. (and thereafter). Hereafter, I ask the refuge of Allāh from Shaitan, the outcast.

O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allāh in whom ye claim (your rights) of one another, and toward the wombs (that bear you). Lo! Allāh hath been a watcher over you. [iv/i]

O ye who believe! Observe your duty to Allāh with right observance, and die not save as those who have surrendered (unto Him); [iii/102]

O ye who believe! Guard your duty to Allāh, and speak words straight to the point; He will adjust your works for you and will forgive you your sins. Whosoever obeyth Allāh and His messenger, he verily hath gained a signal victory. [xxxiii/70,71]

Nikah is my sunnah — one who is not inclined towards it is not from me.

After this khutbah, one should proceed with Ījāb and Qabūl (declaration and acceptance). This done, prayer (supplication) should be made for the married couple. After that it is a sunnah to distribute dates, either fresh or dry, among those present. [Zād-ul-Ma'ād]

Du'ā' to felicitate after Nikah (marriage).

بَارَكَ اللهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

The Prophet used to say to a married couple:

بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا (ترمذی زاد المعاد)

[May Allāh bless you and send blessing to you both, and make you agree well with each other.]

He also said: If one of you wishes to approach his wife he should say:

مَا شَاءَ اللهُ لَا قُوَّةَ اِلَّا بِاللهِ تَوَكَّلْتُ عَلَى اللهِ

["In the name of Allāh, O Allāh, keep us away from Shaitan and keep Shaitan away from what Thou hast provided us".]

[Tirmizī - Mishkāt]

Hadrat Anas (Allāh be pleased with him) has reported that the Prophet said, "If Allāh blesses any one of His servants in the matter of his house, wealth and children and he sayst [How well Allāh has wished! There is no might and no power except in Allāh.]

Then he will not suffer any affliction other than death". [Zādul Ma'ād]

To give some present to the bride on the first night is also a sunnah.

Walimah (Marriage Dinner)

After bridal night, one should hold a feast to feed his relations, friends and poor people. [Tirmizī]

It is not necessary to hold Walīmah dinner in a very large scale. To feed even a few people is enough. [Bahistī Zewar]

In Walīma, one's object should be to follow the sunnah. A Walīma to which poor are not invited and which is done for the sake of pomp and show, has no blessings. On the contrary, it may invite Allāh's wrath and displeasure. [Zādul Ma'ād - Bahishtī Zewar]

Certain Sunnahs about marriage.

1. To marry is a Sunnah for a man of means.
2. To marry as soon as adulthood has been reached is a Sunnah.
3. To send a formal proposal before Nikāh (marriage) is a Sunnah.
4. To send marriage proposal from either side is a sunnah.
5. To look for a pious and good (woman) is a Sunnah.
6. To marry four women at the same time is permissible according to the Qurān and Sunnah provided one is able to deal with them justly.
7. To marry a widow is a Sunnah.
8. To marry in the month of Shawalul Mukarram is a Sunnah and is desirable. It brings blessings.
9. To marry on Monday brings blessings and is a Sunnah.
10. To announce the solemnization of marriage is a sunnah.
11. To hold the nikāh ceremony (declaration and acceptance) in a mosque is a sunnah.

Whosoever obeys Allāh and His messenger will be guided aright and whosoever disobeys will cause loss to his own self. (and thereafter). Hereafter, I ask the refuge of Allāh from Shaitan, the outcast.

O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allāh in whom ye claim (your rights) of one another, and toward the wombs (that bear you). Lo! Allāh hath been a watcher over you. [iv/i]

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["In the name of Allāh, O Allāh, keep us away from Shaitan and keep Shaitan away from what Thou hast provided us".]

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After bridal night, one should hold a feast to feed his relations, friends and poor people. [Tirmizī]

It is not necessary to hold Walīmah dinner in a very large scale. To feed even a few people is enough. [Bahistī Zewar]

In Walīma, one's object should be to follow the sunnah. A Walīma to which poor are not invited and which is done for the sake of pomp and show, has no blessings. On the contrary, it may invite Allāh's wrath and displeasure. [Zādul Ma'ād - Bahishtī Zewar]

Certain Sunnahs about marriage.

1. To marry is a Sunnah for a man of means.
2. To marry as soon as adulthood has been reached is a Sunnah.
3. To send a formal proposal before Nikāh (marriage) is a Sunnah.
4. To send marriage proposal from either side is a sunnah.
5. To look for a pious and good (woman) is a Sunnah.
6. To marry four women at the same time is permissible according to the Qurān and Sunnah provided one is able to deal with them justly.
7. To marry a widow is a Sunnah.
8. To marry in the month of Shawalul Mukarram is a Sunnah and is desirable. It brings blessings.
9. To marry on Monday brings blessings and is a Sunnah.
10. To announce the solemnization of marriage is a sunnah.
11. To hold the nikāh ceremony (declaration and acceptance) in a mosque is a sunnah.

12. To hold the nikah ceremony with simplicity and without any pomp and show is a sunnah.
13. To fix a dower is a sunnah but it should not be beyond one's means and should not be less than ten Ūqīyah (40 dirhams).
14. Both kinds of dower Muwajjal (deferred) and Mu'ajjal (Prompt) are valid.

The method of solemnization of Nikah (marriage).

Ījāb and Qabūl are two pillars of nikāh, these make the marriage contract valid.

Before nikāh, it is a sunnah for the walī (guardian) to obtain the permission of the girl who should be told that she is being given in marriage to such and such person for a dower of (the amount is to be mentioned clearly) and should be asked as to whether she is agreeable. Then the walī (guardian or her representative) should give permission to the Qādī to proceed with Ījāb and Qabul (declaration and acceptance. It is a sunnah for the Qadi to sit in front of the bridgeroom or facing him and recite the khutbah.

Talaq (divorce) and khula' (separation sought by a woman).

Hadrat Saubān (Allāh be pleased with him) has reported that Allāh's messenger said, "If any woman asks her husband for divorce without some strong reason the odour of paradise will be forbidden to her"

[Ahmad, Tirmizī and others]

Hadrat Ibn 'Umar (Allah be pleased with him) has reported the Prophet as saying, "The lawful thing which Allāh hates most is divorce. [Abu Daud]

Hadrat Mu'āz bin Jabal (Allāh be pleased with him) has told that Allāh's messenger said to him, "Mu'āz, Allāh has created nothing on the face of the earth dearer to Him than emancipation, and Allah has created nothing on the face of the earth more hateful to Him than divorce".

[Dāraqutni - Mishkāt]

The blessed nikāh of Hadrat Fatimah Zahrah

Hadrat Fātimah (Allāh be pleased with her) had become

just fifteen when proposals for her marriage began to come from high and responsible families. But the Prophet (Peace be on him) remained irresponsive. Hadrat 'Alī (Allāh be pleased with him) was at that time about twentyone. He has related: It occured to me that I should go and make a formal proposal, but then I thought, "How can this be accomplished, for I possess nothing". At last encouraged by the Prophet's kindness, I went to him and expressed my intention. The Prophet was extremely pleased and accepting the proposal asked. 'Alī! Do you also possess some riches? I replied, Apart from a horse and a shield I possess nothing. He said, "A soldier must, of course, have his horse. Go and sell away your shield". So Hadrat 'Alī (Allāh be pleased with him) went and sold his shield for about four hundred dirhams. Then the messenger of Allāh (Peace be on him) called Hadrat Bilāl (Allāh be pleased with him) and asked him to bring some perfume and a few other things and sent Hadrat Anas (Allāh be pleased with him) to call Hadrat Abū Bakr, Hadrat 'Usmān, Hadrat Talhā, Hadrat Zubaīr (Allāh be pleased with them) and some men of the Ansār. When these men had come and taken their seats, the Prophet (Peace be on him) recited the khutbah of nikāh and gave in marriage Hadrat Fātimah (Allāh be pleased with her) quite simply to Hadrat 'Alī (Allāh be pleased with him). He announced: "Bear you all witness that I have married my daughter Fātimah to 'Alī for four hundred misqāls of silver, and 'Alī has accepted it'. Then he raised his head in supplication and said, "O Allāh, create love and harmony between these two. Bless them and bestow upon them good children." After the nikāh, dates were distributed. As the night came, Hadrat Fatimāh (Allāh be pleased with her) was sent unostentatiously accompanied by Hadrat Umm Aiman (Allah be pleased with her). After Salātul 'Ishā,' the Prophet himself visited them and made supplication for them. The dowry that the messenger of Allāh (Peace be on him) gave to his beloved daughter was: a silver bracelet, two Yemenī sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water skin and an earthen pitcher.

[Hisn-e-Hasīn]

A weight for precious metals equal to 24 qīrats.

After the wedding of Hadrat Fātimah Zahrah.(Allāh be pleased with her).

After the Prophet (Peace be on him) had given away (Hadrat) Fātimah (Allāh be pleased with her) in marriage to Hadrat 'Alī (Allāh be pleased with him) he went to their house and asked Hadrat Fātimah to bring some water. So she brought it in a wooden cup. He took it and taking from it a drought poured it back in the cup and asked Fātimah to come forward. She did so and then he sprinkled some of the water on her bosom and head and said,

اَللّٰهُمَّ اِنِّیْ اُعِیْذُهَا بِكَ وَذُرِّیَّتَهَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ

('O Allāh, I seek refuge in Thee for her and her children from Shaitān, the cursed'). Then he asked her to turn her back towards him. She did that. He then sprinkled the rest of the water on her back saying some d'uā. Then he turned to Hadrat 'Alī and asked him to bring water. Hadrat 'Alī understanding what he wanted came with a cup of water. Then the Prophet did the same thing as he had done with Hadrat Fātimah. After that he asked him to go to his bride.

[Hisn-e-Hasīn - Shamāil - Tirmizī]

The infants.

Azan and iqamah in ears of the infants

After birth when an infant has been properly washed, azān should be recited in the right ear and iqāmah in the left ear. When Hadrat Husain (Allāh be pleased with him) was born, the Prophet (Peace be on him) recited azān and iqamāh in his ears.

[Zādul Ma'd - Tabarānī]

Rubbing the palate:

Habrat Asmā (Allāh be pleased with her) daughter of Hadrat Abū Bakr (Allāh be pleased with him) said she conceived 'Abdullāh bin az-Zubair in Makkah and gave birth to him in Qubāh, then took him to Allāh's messenger and placed him in his lap. He called for a date, chewed it and

spat in his mouth; after which he rubbed his palate and then made supplication for him and invoked a blessing on him. .....".

[Mishkāt - Zādul Ma'ād]

Hadrat 'Āishah (Allāh be pleased with her) has told that boys used to be brought to Allah's messenger, and he would invoke blessings on them and soften some dates and rub their palates with them.

[Muslim - Bukhārī - Tirmizī]

Choosing a good name.

Choose a good name for the child, which should be made by prefixing ('Ab .....) to any of the names of Allāh, e.g. 'Abdullāh, 'Abdur Rahman, etc., or call them by the names of the prophets or any other name which may have good meaning. The Holy Prophet (Peace be on him) has said, "On the day of resurrection you will be called by your names and your father's names, so give yourselves good names.

[Abū Dāūd]

The first lesson for a child:

The Holy Prophet (Peace be on him) has said, "When your children begin to speak, then teach them to repeat, (There is no god except Allāh) being unmindful as to when he dies. And when the children lose their milk teeth, enjoin upon them to say salāt (prayer)".

[Tirmizī – Ibn As-Sinni]

A protective ta'wīz (amulet).

In order to protect a child from the evil eye, and every kind of affliction , pain and disease, the following should be written on a piece of paper and suspended round the neck of the children:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَیْطَانٍ وَّهَامَّةٍ وَّمِنْ شَرِّ كُلِّ عَیْنٍ لَّامَّةٍ

[I seek refuge in Allāh through His perfect words from every devil, every poisonous creature and the influence of the evil eye.]

This du'ā may either be recited or blown on the child or written and suspended round the neck. [Hisn-e-Hasīn]

'Aqiqah: (Sacrifice on the birth of a child).

It is reported that the Prophet (Peace be on him) said, "If any one has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two sheep for a boy and one for a girl". [Abū Dāūd – Mishkāt]

The same has been reported by Hadrat 'Āishah (Allāh be pleased with her) in another authentic tradition. [Zādul Ma'ād]

The Prophet said: "A boy is in pledge for his 'aqiqah. Sacrifice is made for him on the seventh day, he is given a name and his head is shaved". [Mishkāt – Zādul Ma'ād]

Rule. If 'aqiqah is not done on the seventh day then it is better to bear in mind that irrespective of date the day should be the seventh.

Hadrat Muhammed bin 'Alī bin Husain quoted 'Alī bin Abū Tālib (Allah be pleased with him) that Allāh's messenger sacrificed a sheep on the seventh day for al-Hasan and said, "Shave his head and give the weight of his hair in silver as Sadaqah'. [Mishkāt – Zādul Ma'al]

Rule. It is in order whether the meat of 'aqīqah (sacrificed animal) is distributed raw or cooked or a feast is held.

Rule. It is in order for the parents and grand parents to eat the meat of the 'aqīqah (sacrificed animal).

Rule. If some one has no means to sacrifice two sheep/goats for a boy, he may sacrifice one only and in case he is not able to do this much even then there is no harm.

[Bahishtī Zewar]

Circumcision.

Hadrat Ibn 'Abbās (Allāh be pleased with him) has stated that people did not get their boys circumcised until they were sensible enough.

Imām Ahmad bin Hambal has stated that Abū 'Abdullāh (May Allāh bless him) told that there is no harm if circumcision is done on the seventh day (after birth). [Zādul Ma'ād]

CHAPTER – 8

DISEASE AND VISITING THE SICK

DEATH AND THEREAFTER

DISEASE AND REMEDY

Every disease has a remedy

Hadrat Jabir (Allāh be pleased with him) has reported that Allāh's messenger said, "There is a medicine for every disease, and when the medicine is applied to the diesease it is cured by Allāh's permission." [Muslim – Mishkāt]

Hadrat Abud Dardā' (Allāh be pleased with him) has reported that Allāh's messenger said, "Allāh has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful" [Abū Dāūd – Mishkāt]

Arrangement for remedy and precaution

Hadrat Usāmah bin Sharīk told when Allāh's messenger was asked whether they should make use of medical treatment he replied, "Yes, servant of Allāh, make use of medical treatment, for Allāh has not made a disease without appointing a remedy for it, with the exception of one disease, viz., old age". [Tirmizī – Mishkāt]

The Holy Prophet (Peace be upon him) used to enjoin people to get treatment from qualified and experienced medical practitioners and adopt preventive steps. [Zādul Ma'ād]

He used to ask a quack not to practise medicine and made him responsible for any damage to the patient. [Zādul Ma'ād]

He used to forbid people to use unlawful things as medicine. He said: "Allāh, the Almighty has not given healing character to unlawful things. [Zādul Ma'ād]

Visiting the sick

Whosoever amongst the companions became ill, the Holy Prophet (Peace be on him) used to visit him [Zādul Ma'ād]

The Holy Prophet (Peace be on him) had no day appointed for visiting the sick but he used to do so during the day and night as and when need arose. [Zādul Ma'ād]

Hadrat Ibn' Abbās (Allāh be pleased with him) said that staying for a short time and making little noise when visiting an invalid is a part of the sunnah. [Mishkat]

While visiting the sick he used to sit by his head and asked, "How are you?" [Zādul Ma'ād]

While visiting the sick, the Holy Prophet (Peace be on him) used to place his hand on his forehead and pulse. If he expressed a desire for any thing, he arranged for it and used to say, "Whatever a sick person desires, give it to him unless it is harmful for him." [Hisn-e-Hasīn]

Consoling and Comforting

Hadrat Abū Said al-Khudrī (Allah be pleased with him) has reported Allah's messenger as saying, "When you go in to visit an invalid, express a hope that he will live long. That will not avert anything, but it will comfort him."
[Tirmizī – Ibn Mājah – Mishkāt]

Sometimes he (Prophet) used to place his hand on the forehead of the sick person, then wipe his hand on his chest and belly and used to pray 'O Allāh, give him healing". And when he went near the patient, he used to say, "Don't worry. If Allāh wills, every thing will be alright". Sometimes he said, "This ailment will be an atonement for and purifier from the sins." [Zādul Ma'ād]

The virtues of visiting the sick.

Haḏrat Saubān (Allāh be pleased with him) has reported Allāh's messenger as saying, "When a Muslim pays a sick visit to his brother Muslim he continues to gather the fruits of paradise till he returns". [Muslim – Mishkāt]

Haḏrat Umm Salamah (Allāh be pleased with her) has reported Allāh's messenger as saying, "When you are with one who is ill or dying speak good words for the angels say Āmīn to what you say". [Muslim – Mishkāt]

Haḏrat 'Umer bin Al-Ḳhattāb (Allāh be pleased with him) has reported Allāh's messenger as saying, "When you visit an invalid tell him to make supplication for you, for his supplication is like that of the angels." [Ibn Mājah – Mishkāt]

Blowing on the sick person and supplication for his recovery.

The Holy Prophet (Peace be on him) used to make supplication three times as he did in the case of Hadrat Sa'd (Allah be pleased with him) "O Allāh, give him healing; O Allāh give him healing; O Allāh, give him healing".

[Zād-ul Ma'ād]

Haḏrat 'Āīshah (Allāh be pleased with her) has said, when one of us had a complaint Allāh's messenger wiped him with his right hand and then said,

اَللّٰهُمَّ اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِیْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَا یُغَادِرُ سَقَمًا ،

"Remove the harm, Lord of men, and give healing. Thou art the Healer. There is no healing but Thine, a healing which leaves no illness behind". [Bukḫārī – Muslim – Mishkāt]

Haḏrat 'Āīshah (Allāh be pleased with her) has said, that when the Prophet had a complaint he would blow on himself, ejecting saliva, reciting the muáwwizāt, and wipe himself with his hand. She said, "when he suffered from the pain of which he died, I would blow on him ejecting saliva and recite the 'Mu'awwizāt as he did, and would take the Prophet's hand to wipe him." [Bukḫarī – Muslim – Mishkāt]

The Holy Prophet (Peace be on him) used to place his right

The Holy Prophet (Peace be on him) used to place his right hand on the forehead or on the ailing part of the sick person's body and say: (as mentioned above). The following supplication has also been reported,

اَللّٰهُمَّ اشْفِهِ اَللّٰهُمَّ عَافِهِ

[O Allāh, give him healing and keep him well.]

or

Recite the following seven times,

اَسْاَلُ اللّٰهَ الْعَظِیْمَ رَبَّ الْعَرْشِ الْعَظِیْمِ اَنْ یَّشْفِیَكَ ،

[I ask Allāh, the supreme, the Lord of the Throne of Glory, to cure thee]

If any one visits a person who is not yet destined to die, and recites this du'ā, Allāh will surely provide him cure from his disease. [Muslim – Bukḫārī – Tirmizī]

Haḏrat 'Usman bin Abul'Ās (Allāh be pleased with him) has reported that he complained to Allāh's messenger of a pain he had in his body, and he told him to put his hand on the part of his body which was sore and say three times " بِسْمِ اللّٰهِ [In the name of Allāh] ", and seven times,

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ ،

[I seek refuge in Allāh's might and power from the evil of what I am experiencing and trying to avert.]

He said he did so, and Allāh removed his trouble.

[Muslim – Mishkāt]

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَیْطَانٍ وَّهَامَّةٍ وَّمِنْ كُلِّ عَیْنٍ لَّامَّةٍ ،

Haḏrat Ibn 'Abbās (Allāh be pleased with him) has reported that Allāh's messenger used to command al-Hasan and al-Husain (Allāh be pleased with them) to Allāh's protection, saying:

The virtues of visiting the sick.

Hadrat Saubān (Allāh be pleased with him) has reported Allāh's messenger as saying, "When a Muslim pays a sick visit to his brother Muslim he continues to gather the fruits of paradise till he returns". [Muslim – Mishkāt]

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[Zād-ul Ma'ād]

Hadrat 'Āishah (Allāh be pleased with her) has said, when one of us had a complaint Allāh's messenger wiped him with his right hand and then said,

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"Remove the harm, Lord of men, and give healing. Thou art the Healer. There is no healing but Thine, a healing which leaves no illness behind". [Bukhārī – Muslim – Mishkāt]

Hadrat 'Āishah (Allāh be pleased with her) has said, that when the Prophet had a complaint he would blow on himself, ejecting saliva, reciting the muawwizāt, and wipe himself with his hand. She said, "when he suffered from the pain of which he died, I would blow on him ejecting saliva and recite the 'Mu'awwizāt as he did, and would take the Prophet's hand to wipe him." [Bukhārī – Muslim – Mishkāt]

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[I seek refuge in Allāh's might and power from the evil of what I am experiencing and trying to avert.]

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[Muslim – Mishkāt]

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ كُلِّ عَيْنٍ لَّامَّةٍ ۔

Hadrat Ibn 'Abbās (Allāh be pleased with him) has reported that Allāh's messenger used to command al-Hasan and al-Husain (Allāh be pleased with them) to Allāh's protection, saying:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ ۔

[With Allāh's perfect words I commend you to Allāh's protection from every devil and poisonous creature and from every evil eye], And he would say, "your ancestor, Ibrāhīm (Peace be on him) used to commend Ismāīl and Ishāq (Peace be on them) with them to Allāh's protection".

[Bukḥarī – Muslim]

Haḍrat Āíshan (Allah be pleased with her) has said that when a person complained of some trouble, or if he had a sore or a wound, the Prophet would say while pointing with his finger,"

[In the name of Allāh, It is the soil of our land with the spittle of one of us, that our sick one may be healed by our Lord's permission". [Bukḥārī – Muslim – Mishkāt]

Du'ā during illness.

If any one recites the following du'ā forty times, when he is ill, then if he dies, he would earn a reward equal to that of a martyr, and if he recovers all his sins will be forgiven:

لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَکْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ

[There is no Allāh save Thee. Be Thou glorified! Lo! I have been a wrong doer.] (xxi/87)

If one is ill and dies reciting the following du'ā, the fire of Hell will not touch him.

لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَکْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ

لَا شَرِیْکَ لَهٗ لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (ترمذی۔نسائی۔ابن ماجہ)

[There is no god save Allāh. Allāh is great. There is no god save Allāh, the One; wothout any partner; there is no god save Allāh to whom belongs sovereignty and praise. There is no god save Allah. There is no might and power save with Allah.]

[Tirmizī – Nasāī – Ibn Mājah]

During illness one should recite this du'ā with a sincere heart and true yearning. [Ma'āriful Hadīs]

اَللّٰهُمَّ ارْزُقْنِیْ شَهَادَةً فِیْ سَبِیْلِكَ وَاجْعَلْ مَوْتِیْ بِبَلَدِ رَسُوْلِكَ (حصن حصین)

[O Allāh! Bestow on me martyrdom in Thy path and give me death in the city of Thy Messenger.] [Hisn-e-Hasīn]

Reward for normal functions during illness.

Haḍrat Abū Mūsā (Allāh be pleased with him) reported Allāh's messenger as saying, "When a man is ill or on a journey, what he was accustomed to do when staying at home and well will be recorded for him" [Bukḥārī – Mishkāt]

Endurance to be rewarded by higher rank.

Haḍrat Mohammad bin Khālid as-Sulamī on his father's authority has said that his grandfather reported Allāh's messenger as saying, "When Allāh has previously desired for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. He then enables him to endure that so that he may bring him to the rank previously decreed for him by Allāh".

[Ahmad and Abū Dāūd – Mishkāt]

Atonement for sins

Haḍrat Abū Hurairah and Haḍrat Abū Saíd al-Khudrī (Allāh be pleased with them) have reported that the Prophet said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without Allāh thereby making an atonement for his sins." [Bukḥārī – Muslim – Miṣhkāt]

Remembrance of death and yearning for it.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "Keep much in your remembrance the cutter off of delights, i.e. death."

[Tirmizī and others – Mishkāt]

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ ۔

[With Allāh's perfect words I commend you to Allāh's protection from every devil and poisonous creature and from every evil eye], And he would say, "your ancestor, Ibrāhīm (Peace be on him) used to commend Ismā'īl and Ishāq (Peace be on them) with them to Allāh's protection".

[Bukḥarī – Muslim]

Ḥaḍrat Ā'ishan (Allah be pleased with her) has said that when a person complained of some trouble, or if he had a sore or a wound, the Prophet would say while pointing with his finger,"

[In the name of Allāh, It is the soil of our land with the spittle of one of us, that our sick one may be healed by our Lord's permission". [Bukḥārī – Muslim – Mishkāt]

Du'ā' during illness.

If any one recites the following du'ā' forty times, when he is ill, then if he dies, he would earn a reward equal to that of a martyr, and if he recovers all his sins will be forgiven:

لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَکْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ

[There is no Allāh save Thee. Be Thou glorified! Lo! I have been a wrong doer.] (xxi/87)

If one is ill and dies reciting the following du'ā', the fire of Hell will not touch him.

لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَکْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ

لَا شَرِیْکَ لَهٗ لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ (ترمذی، نسائی، ابن ماجہ)

[There is no god save Allāh. Allāh is great. There is no god save Allāh, the One; wothout any partner; there is no god save Allāh to whom belongs sovereignty and praise. There is no god save Allah. There is no might and power save with Allah.]

[Tirmizī – Nasā'ī – Ibn Mājah]

During illness one should recite this du'ā' with a sincere heart and true yearning. [Ma'āriful Hadīs]

اَللّٰهُمَّ ارْزُقْنِیْ شَهَادَةً فِیْ سَبِیْلِكَ وَاجْعَلْ مَوْتِیْ فِیْ بَلَدِ رَسُوْلِكَ (حصن حصین)

[O Allāh! Bestow on me martyrdom in Thy path and give me death in the city of Thy Messenger.] [Hisn-e-Hasīn]

Reward for normal functions during illness.

Ḥaḍrat Abū Mūsā (Allāh be pleased with him) reported Allāh's messenger as saying, "When a man is ill or on a journey, what he was accustomed to do when staying at home and well will be recorded for him" [Bukḥārī – Mishkāt]

Endurance to be rewarded by higher rank.

Ḥaḍrat Mohammad bin Khālid as-Sulamī on his father's authority has said that his grandfather reported Allāh's messenger as saying, "When Allāh has previously desired for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. He then enables him to endure that so that he may bring him to the rank previously decreed for him by Allāh".

[Ahmad and Abū Dāūd – Mishkāt]

Atonement for sins

Ḥaḍrat Abū Hurairah and Ḥaḍrat Abū Sa'īd al-Khudrī (Allāh be pleased with them) have reported that the Prophet said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without Allāh thereby making an atonement for his sins." [Bukḥārī – Muslim – Mishkāt]

Remembrance of death and yearning for it.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "Keep much in your remembrance the cutter off of delights, i.e. death."

[Tirmizī and others – Mishkāt]

Hadrat 'Abdullāh bin 'Amr (Allāh be pleased with him) has reported Allāh's messenger as saying, "The gift to a believer is death" [Baihaqī – Mishkāt]

Wishing death and praying for it forbidden.

Hadrat Anas (Allāh pleased with him) has reported Allāh's messenger as saying, "None of you must wish for death because he is afflicted by evil circumstances, but if he cannot help doing so he should say:

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ (مصرحين)

[O Allah, give me life as long as life is better for me, and take me when death is better for me.
[Bukhārī – Muslim]

What to do when signs of death appear.

Hadrat Abū Sa'īd and Abū Hurairah (Allāh be pleased with them) have reported Allāh's messenger as saying, "Recite to those of you who are dying," لاالٰہ الااللہ [There is no god but Hadrat Ma'qil bin Yasār (Allah be pleased with him) has reported Allāh's messenger as saying, "Recite sūrah Yā-sīn (xxxvi) over your dying persons.
[Ahmad – Abū Dāūd – Mishkāt]

The agony of death

Turn the face of a dying man towards qiblah. He himself should recite,

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاَلْحِقْنِيْ بِالرَّفِيْقِ الْاَعْلٰى لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

[O Allāh! Forgive and have mercy on me and join me to the highest companions, and say,

[There is no god save Allah. O Allah! Help me at this moment of agony of death] [Tirmizī]

Throes of death.

Where the signs of death appear and his legs become

relaxed, his nose becomes inclined to one side, his tamples sink, then he should be turned on his right facing the qiblah. At this stage, it is mustahabb that some pious man gets close to him and recites kalimatu'sh-shahdah loudly,

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

[I bear witness that there is no god save Allāh and that Muhammad is His Messenger]
and in a suggestive manner but should not press him to repeat because he is in agony. If he recites it once, it is enough and if after that he utters some thing then the former process should be repeated. It is mustahabb (desirable) that surah Yā-sīn (xxxvi) is recited near him and that pious and virtuous persons remain beside him. [Tirmizi]

When one is dead, then his relatives should recite:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ ۔ اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاَخْلِفْ لِيْ خَيْرًا مِّنْهَا (رمز)

[To Allāh we belong and to Him is our return. Recoup me for what has befallen me, and compensate me with what is better] [Tirmizī]

When death is confirmed, the head and the chin should be fastened together with a strip of cloth and eyes closed with ease. While doing so the following should be recited:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهٗ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهٗ وَاَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا خَرَجَ اِلَيْهِ خَيْرًا مِّمَّا خَرَجَ عَنْهُ.

[In the name of Allāh, and in accordance with the religion of the Messenger of Allāh. O Allāh! Make his task easy for him and make light for him what follows. Favour him with Thy sight. Make the place where he has gone (the Hereafter) better than the one he has left (this world).]

Then his hands and legs should be straightened and it is mustahabb (desirable) to strip him and thereafter cover him with a sheet. It should then be placed on a charpāī (four poster) or a low wooden table. In any case it should not be left on ground. Then all concerned (friends and relatives) should be informed to enable more and more persons to participate

in the Salātul Janāzah and pray for the dead. It is mustahabb (desirable) that his debt, if any, should be defrayed immediately and make haste in carrying out his tajhīz and takfīn (washing and shrouding etc.) Before washing the corpse, it is not proper to recite the Holy Qurān near it.

(Sharhut Tanwīr – Behishtī Zewar]

Weeping for the dead is forbidden.

Hadrat 'Abullāh bin 'Umar (Allāh be pleased with him) has related that when Sa'd bin 'Ubādah complained of a trouble, the Prophet came to visit him accompanied by 'Abdur Rahmān bin 'Auf, Sa'd bin Abū Waqqās and 'Abdullāh bin Masūd. On entering and finding him in a bad way (or, in a faint) he suggested that his end was near, but was assured that that was not so. The Prophet wept, and when the people saw him weeping they wept too. He then said, "Listen; Allah does not punish for the tears the eye sheds or the grief the heart experiences, but He punishes for this (pointing to his tongue), or He shows compassion, and the dead is punished because of his family's weeping for him. On the other hand if one says,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(To Allāh we belong and to Him is our return), and prays for pardon, He shows mercy.

[Bukhārī – Muslim – Ma'āriful Hadīs]

Hadrat Umm Salama (Allāh be pleased with her) has narrated that Allāh's messenger came in to Abū Salama when his eyes were forcedly open. Closing them he said, "When the soul is taken the sight follows it". Some of his family members wept and wailed, so he said, "Do not supplicate for yourselves any thing but good, for the angels say Amin to what you say."

He then said, "O Allāh! forgive Abū Salama, raise his degree among those who are rightly guided and grant him a successor in his descendants who remain. Forgive both us and him, Lord of the universe make this grave spacious for him and grant him light in it." [Muslim – Mā'āriful Hadīs]

Shedding tears for a dead person is permissible.

The Prophet has enjoined on his ummah the saying of

انا للہ وانا الیہ راجعون

(To Allah we belong and to Him is our return), and to remain contented and pleased with Allāh's will. These directions do not go against shedding of tears and having a sorrowful heart. It was in keeping with this that he inspite of his being ever pleased with the will of Allāh and full of praise for Him, that when his dear son Ibrāhīm died, he was so much moved that he could not restrain his tears, although his heart was full of submission to the will of Allāh and tongue was busy in remembering Allāh. [Zādul Ma'ād]

Tears and Sorrow.

Hadrat Anas (Allāh be pleased with him) has related: We went in with Allāh's messenger to visit Abū Saif the Smith who was the husband of Khaulah bint al-Munzir, the nurse of his son Ibrāhīm who according to the custom was still living with his nurse. The Prophet picked up his son, kissed him and rubbed his nose against the child's cheeks, as is done when fondling a child. We went to visit him later when Ibrāhīm was giving up his soul and tears began to fall from Allāh's messenger's eyes whereupon 'Abdur Rahmān bin 'Auf said to him, "You too, messenger of Allāh. He replied, "Ibn 'Auf, it is compassion," then shed more tears and said, "The eye weeps and the heart grieves, but we say only what our Lord is pleased with, (i.e. To Allāh we belong and to Him is our return) and we are grieved over being separated from you, Ibrāhīm."

[Bukhārī – Muslim – Ma'āriful Hadīs]

Kissing the dead.

It is permissible to kiss the dead just as the Prophet kissed 'Usmān bin Maz'ūn and wept. Similarly, Hadrat Abū Bakr-as-Siddique kissed the forehead of the Prophet when he was dead.

Promptness in tajhīz and takfīn (funeral preparations).

Hadrat Husain bin Wahwah (Allāh be pleased with him) has said that when Talhā bin al-Barā' was ill and the Prophet came to visit him and said, "I cannot help feeling that Talhā's

death is near, so tell me when it occurs and hasten the funeral preparations, for it is not fitting that the corpse of a Muslim should be detained among his family". [Abū Dāūd – Mishkāt]

Haḏrat 'Abdullāh bin 'Umar (Allāh be pleased with him) has said that he heard the Prophet say, "When one of you dies, do not keep him long, but take him quietly to his grave, and have the opening verses of Sūrah al-Baqarah (ii) recited at his head and the concluding verses of the same Sūrah at his feet."
[Baihaqī – Mishkāt]

Sending food for the dead man's family.

The Holy Prophet (Peace be on him) has said, "Send meals for the dead man's family members, for, on account of being grief stricken, they can find nc time to cook for themselves." Haḏrat 'Abdullāh bin Ja'far (Allāh be pleased with him) has related that when the news of his father, (Haḏrat) Ja'far's (Allāh be pleased with him) death came the Prophet said, "Prepare food for Ja'far's family, for they have heard something which takes up their whole attention".
[Tirmizī – Abū Dāūd – Mishkāt]

It had been the Prophet's noble precept that the members of a dead man's home should not worry themselves to feed those who came for condolence, but the friends and relatives should arrange for their meals. This is an example of good manners and a deed to relieve those left behind by the dead man. [Zādul Ma'ād]

Patience on death and its reward.

Haḏrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as declaring that Allāh says, "When I take away from my believing servant his favourite friend among the people of this world and he seeks his reward from me, he will have no other reward from me but paradise."
[Bukḥārī – Mishkāt]

Weeping for the dead.

The Prophet has said: It is not proper for a believer to mourn a dead person for more than three days. The period

of mourning for a widow is four months and ten days, during which she should not wear colourful garments, use no perfume and should not adorn herself. [Tirmizī – Buḳhārī – Mishkāt]

Condolence.

Haḏrat 'Abdullāh bin Masūd reported Allāh's messenger as saying, "If any one comforts one who has been afflicted he will have a reward equivalent to his".
[Tirmizī – Ibn Majāh – Mishkāt]

Condoling with a dead man's family members was one of the noble habits of the Prophet.

The Sunnah is to demonstrate peace and contentment with Allah's pleasure, to praise Allāh and to say,

انا للہ وانا الیہ راجعون

(To Him we belong and to Him is our return). The Prophet has disapproved tearing of garments in distress, lamenting loudly, wailing or getting the head shaved. [Zādul Ma'ād]

The Holy Prophet (Peace be on him) used to be kind on the dead with such actions as may be of real avail to him in his grave and on the Day of Resurrection. He helped his family members through condolence and assistance in tajhīz and takfīn (washing and shrouding). He would lead his funeral prayer (Salātul Janāzah) along with his companions. He used to seek Allāh's pardon for his sins and followed his bier with his companions upto the grave yard. Thereafter he used to stand by the head of the grave and prayed for him, inculcating upon him to be firm in his belief, tell him the questions and answers of munkir and nakīr – prepare the grave by putting earth etc., on it, and pray specially for mercy and forgiveness. The companions have reported authentically that of the last funeral prayer, which the Holy Prophet led, had four takbīrāt. This has since then become an established practice and is the proper rite according to Imam Abu Hanifah.
[Madārijun Nubbuwah – Zādul Ma'ād]

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death is near, so tell me when it occurs and hasten the funeral preparations, for it is not fitting that the corpse of a Muslim should be detained among his family". [Abū Dāūd – Mishkāt]

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[Madārijun Nubbuwah – Zādul Ma'ād]

Washing and shrouding.

Haḍrat Umm 'Atīyah (Allah be pleased with her) has

reported: Allāh's messenger came in where we were; when we were washing his daughter and said, "Wash her with water and plum tree leaves three or four times, or more than that if you think fit, and put camphor, in the last washing, then inform me when you have finished". When we had finished we informed him, and he threw his lower garment saying, "Put it next to her body". A version has "Wash her an odd number of times, three, or five, or seven, beginning with the right side and the places where ablution is performed".

[Bukhārī – Muslim – Mishkat]

Washing according to Sunnah.

Fumigate the plank, on which corpse is to be washed, three times by burning incense or aloe stick. After fumigation of the plank, the corpse should be placed on it and clothes taken off in a manner causing least inconvenience to the corpse. A piece of cloth should cover the portion below the belt upto knees. Then the belly should be pressed with slow movements of hand (the parts which are not to be touched during life should not be touched without gloves). Whether any excreta comes out or not, in both cases, absterge (wearing gloves) with three or five clods and then wash with water. After that, ablution should be done to the corpse omitting washing of hands upto wrists, gargles and pouring of water in nostrils. Ablution should start with washing the face, then both hands inclusive of elbows, rubbing the head with wet hands and then both the feet inclusive of ankles should be washed. Thereafter pass wet cotton wool over the gums and teeth and also in nostrils. [If the person has died in a condition making a bath necessary, it is incumbent that water reaches the inside of the mouth and nose] Button the nostrils, mouth and ears with cotton wool so that water does not get into them. After ablution, the head should be washed with gilly flower or some other cleansing substance, for example, gram flour, oil cake or soap. When the head has been cleansed in the above manner, the corpse should be laid left side-way and the water boiled with plum tree leaves, which should be lukewarm, poured on it three times from the head to feet, so that it reaches the right sideway. The corpse should then be seated with a support and its belly pressed slowly. In case some excreta comes out, it should be removed and washed. (This does not affect the ablution and washing and therefore

the procedure should not be repeated). After this it should again be laid sideway and camphoric water passed on it three times from head to feet. The entire body should then be dried with a towel and kept ready for shrouding which should be done forthwith. [Fatāwah Hindīyah – Behishtī Zewar]

In case water boiled with plum tree leaves is not available, then simple lukewarm water is enough for washing. Very hot water should not be used for washing. The method mentioned above is according to sunnah and if some one does not wash in this manner three times but does so only once, it would meet the requirement. [Sharh-Imdadiyah – Bahishti Zewar]

When the corpse is placed on the shroud, apply some 'itr (perfume) on the head and in case of men, apply it on the beard also. Thereafter rub some camphor on the forehead, as well as on the nose, both the palms, both the knees and both the legs. Some people apply 'itr (perfume) on the shroud and place perfumed cotton wool in the ears. This is due to ignorance. What is laid down in shari'ah should not be overstripped.

[Sharh Hidāyah]

Do not comb the hair, nor clip the nails, nor cut the hair – leave them all as they are. [Sharh Hidāyah]

It is preferable that washing is done by a relative of the dead. Otherwise some pious person should do so.

[Durrul Mukhtār]

It is masnūn that the man giving the bath to a corpse also takes bath himself after doing so. [Bahishtī Zewar]

What the shroud should be composed of.

To give a shroud to a corpse is a farḍ-i-kafayah. According to sunnah, man's shroud consists of three pieces: (1) izar (2) kurta (3) lifāfah. The length of the izār and lifāfah should be from head-to-foot and that of the kurta (without sleeves and side pieces) should be from neck-to-foot.

For a woman, five pieces are masnūn.

(1) Kurta (2) Izār (3) sarband (4) Winding sheet or lifāfah (5) sina band.

The lengths of the above should be as follows:

(1) Kurta: from the shoulders to the ankles.
(2) Izār: from the head to the feet.
(3) Sarband: three cubits in length.
(4) Sina band: from the chest to the knees, or at least to the navel.
(5) Lifāfah: from the head to the feet.

Hadrat 'Aishah has reported that Allah's messenger was shrouded in three cotton garments of white Yemeni stuff from Sahul, among which was neither a shirt nor a turban.

[Bukhari – Mishkat]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has reported Allah's messenger as saying, "Wear your white garments, for they are among your best garments, and shroud your dead in them." (Abū Dāuwd – Tirmizī – Mishkāt]

Hadrat 'Alī (Allāh be pleased with him) has reported Allah's messenger as saying, "Don't be extravagant in shrouding, for it will quickly be decayed." [Abū Dāuwd]

The best shroud is that of white cloth whether new or old. For men shroud made from pure silk or coloured cloth is makrūh, but for women it is lawful. [Bahishtī Zewar]

The Masnūn method of shrouding

Fumigate the shroud once or three or five times with perfume. In the case of a male, lifāfah (outer covering) should be spread first, and on it the izār (inner covering) should be placed. On it the corpse should be laid and the kurta be put on it (like a shirt). Thereafter perfume should be applied on the head, beard and on the body but perfumes made with saffron should not be used. Camphor should be applied to the forehead, nose, both hands, both thighs and both the feet. After that left side of the izār (inner covering) should be turned on the body and upon it the right side in the same manner. The lifāfah (outer covering) should also be dealt with accordingly. After shrouding the body in this manner one band of cloth should be tied on the head and a second below the feet.

For a female, first spread the sheet (lifāfah), over it the izār and over the izār the kurta. Then lay the body on it and put the kurta on it. Dividing the hair into two parts, take them out of the kurta and put them above the head. Then cover the hair on the both sides with the sarband. Now put the izār on, followed by the lifāfah. Then the sinaband should be placed on the breast and passing its ends under the arms, it should be

wrapped up to below the knees – first on the left side, then on the right side. The sinaband should now be tied. Next the lifāfah should be wound first on the right side and then on the left. Finally, the head and foot ends of the shroud should be tied with a strip of cloth, and another band should be passed under the waist. [Fatwa-e-Hindīyah]

After shrouding – Salātul Janāzah should be offered.

Rule: It is not proper to put inside the shroud or in the grave any such thing as "Ahd Nāmah, the shijrah of one's pīr or any other dúā. Similarly, it is not correct to write on the shroud the kalimah or any dúā with camphor or ink.

[Durrul Mukhtār]

Rule: One should be buried where one dies. It is not proper to take the coffin to any other place unless compelling circumstances so required. [Tahtāvī]

Ghusl (bath) after washing a corpse.

Hadrat Abū Hurairah (Allāh be pleased with him) has reported that the messenger of Allah said, "whoever washes a corpse should (afterwards) take a bath himself."

[Ibn Mājah]

In the traditions it has been reported that the persons carrying the bier on their shoulders should perform ablution (first). [Maāriful Hadīs]

Masnūn way of carrying a bier.

For carrying a bier on shoulders the masnūn way is that بسم الله should be said while lifting the cot (four poster) and that four persons carry the cot each one holding one of its legs changing shoulders after walking ten steps and doing so on each of the four legs.

The commendable way of carrying the bier is that the front right leg of the cot should be placed on the right shoulder and the bier carried in this manner for at least ten paces, then the back right leg on the same shoulder, thereafter the front leg on the left shoulder and then the back left leg on the same shoulder. Thus the distance covered would at least be forty paces. The bier should be carried swiftly but the paces should not be so swift as to cause shaking and commotion to the dead body.

[Behishtī Gauhar]

The lengths of the above should be as follows:

(1) Kurta: from the shoulders to the ankles.
(2) Izār: from the head to the feet.
(3) Sarband: three cubits in length.
(4) Sina band: from the chest to the knees, or at least to the navel.
(5) Lifāfah: from the head to the feet.

Hadrat 'Aishah has reported that Allah's messenger was shrouded in three cotton garments of white Yemeni stuff from Sahul, among which was neither a shirt nor a turban. [Bukhari – Mishkat]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has reported Allah's messenger as saying, "Wear your white garments, for they are among your best garments, and shroud your dead in them." (Abū Dāuwd – Tirmizī – Mishkāt]

Hadrat 'Alī (Allāh be pleased with him) has reported Allah's messenger as saying, "Don't be extravagant in shrouding, for it will quickly be decayed." [Abū Dāuwd]

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[Behishtī Gauhar]

It is also lawful to follow a bier on a mount but going ahead of it is makrūh. [Behishti Zewar]

Those who follow the bier should observe silence. Talking with each other, supplicating or reciting Holy Qurān loudly is makrūh. [Behishtī Gauhar]

Sitting in the graveyard before the coffin is placed on the ground is makrūh. [Behishti Gauhar]

It is preferable that one should not sit until burial is complete.

Reward for Salatal Janaza

Hadrat Abū Hurairah (Allāh be pleased with him) has reported Allāh's messenger as saying, "If any one attends the funeral of a Muslim out of faith and seeking a reward from Allāh, and stays till prayer is offered and the burial is complete, he will return with a reward of two qīrāt being equivalent to Uhud; and if any one prays over the dead and returns before the burial, he will come back with one Qīrāt." [Bukhārī — Muslim — Mishkāt]

Qirāt is twentieth or twenty fourth of a dinār. Hadrat Abu Hurairah (Allah be pleased with him) reported Allāh's messenger as saying, 'Walk quickly at a funeral, for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise it is an evil of which you are ridding yourselves." [Bukhārī — Muslim — Mishkāt]

The Holy Prophet (Peace be on him) followed a bier on foot (Tirmizi) and did not sit until the coffin was brought down the shoulders. He used to say,

إِذَا أَنْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُوضَعَ۔

[Do not sit down until the corpse has been placed in the grave [Madārijun Nubuwah]

According to Imām Abu Hanīfah (May Allāh bless him) following the bier on foot is mustahabb (desirable).

The ahli-sunan (Those who have recorded traditions) have reported that whenever the Prophet accompanied a funeral procession, he walked on foot and would say, 'I do not ride when the angels are walking on foot.' After the burial, he would sometimes walk and sometimes use a mount.

[Zādul Māād]

When the messenger of Allāh followed a bier, he remained

quiet and thought of death in his heart. [Ibn Sa'd]

Regulations about Salātul Janāzah

Salātul Janāzah is Farḍ-e-kifāyah. The relatives of the dead who have the right of inheritance/guardianship are entitled to lead the prayer or to whom he may permit to do so.

[Behishtī Gauhar]

An essential condition for salātul Janāzah is that the coffin is placed in front of the congregation and the Imām stands just opposite to the chest of the dead person. The number of rows should be odd. [Behishtī Gauhar].

In case salātul Janāzah has begun, one need not perform ablution but tayyamum is enough for joining the prayer. Rule: If a single person offers salātul Janāzah, it would meet the requirement, even if the person be amale or female, an adult or an adolescent. [Behishti Gauhar]

Delaying salātul Janāzah to enable more persons to participate in it is makrūh. [Behishtī Gauhar]

In salātul Janāzah, two items are fard (obligatory):

(i) Saying takbīr four times; every takbīr is a substitute for a rakʿah.

(ii) Qīyam i.e., saying the prayer standing, just like in farḍ and wajib prayers, qīyam is farḍ.

In salātul Janāzah, there are three sunnahs:

(i) Praising Allāh (ii) Darūd on the Prophet.

(iii) Supplication for the dead person.

[Behishtī Gauhar]

The masnūn method of saying salātul Janāzah is that after placing the bier in front of the congregation, the imām stands just opposite to the chest of the corpse. If the dead is a woman, the imām should stand opposite to the navel. All participants should say,

نَوَيْتُ اَنْ اُصَلِّيَ لِلّٰهِ تَعَالٰى صَلٰوةَ الْجَنَازَةِ وَدُعَاءً لِلْمَيِّتِ۔

[I intend to say Salātul Janāzah (with four takbīrāt) for Allāh, the Almighty, which is a supplication (for the dead)].

[Behishtī Gauhar]

Method of saying salātul Janāzah

After the nīyah both hands should be raised upto the ears and سُبْحَانَكَ اللّٰهُمَّ (takbīr Tahrīmah) should be recited. Thereafter the hands be folded and the following be recited:

وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ

[Holiness to Thee, O Allah! And praise be to Thee! Great is Thy name! Great is Thy greatness! Great is Thy praise! And there is no god (worthy of worship) but Thee.]

After this, the second Takbīr (Allāh is Great) should be recited but hands should not be raised and then both the Darūds (preferably those recited in the last Qaidah of the daily prayers) should be recited. Then without raising hands the third Takbīr should be said and the following supplication recited,

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَاُنْثَانَا،

اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ

[O Allāh, forgive our living and dead, present and absent big and small, man and woman. O Allāh, whoever among us is kept alive by Thee, be kept alive on the path of Islām and to whom Thou causest to die, let him die with faith.]

If anybody does not remember the above dúā, he should recite any other dúā. Then saying (for the fourth time) without raising the hands, one should turn to the right for salām and then to the left as is done in the daily prayers. The takbīrāt and salām should be said loudly by the imām only.

[Behishtī Gauhar]

If the janāzah (bier) is of a minor child (boy) the following should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

[O Allāh! Make him one who precedes us to make arrangement for us and make him our reward and our depository and make him an intercessor for us and one whose intercession Thou hast accepted.]

If the janāzah (bier) is of a girl, then the dúā will be as follows:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً،

[O Allāh! Make her one who precedes us to make arrangement for us and make her our reward and our depository and make her an intercessor for us and one whose intercession Thou hast accepted.[

The blessing and importance of the large number of participants in Salatul Janazah.

Hadrat 'Āishah (Allāh be pleased with her) has reported that the Prophet said, "If a company of Muslims to the number of a hundred pray over a dead person, all of them interceding for him their intercession for him will be accepted."

[Muslim – Mishkāt]

Hadrat Mālik bin Hubairah has related that he heard Allāh's messenger say, "If any Muslim dies and three rows of Muslims pray over him it will assure him (of paradise)." When Hadrat Mālik considered those who accompanied a bier to be few, he divided them into three rows in accordance with this tradition.

[Abū Dāwūd – Mishkāt]

Nature of the grave

The grave should be dug with a depth equal to half of the size of the dead. It should not be deeper than the height of th dead and in length should be according to the size of the dead. A baghli grave i.e., have a recess or niche in the side (lahd) is better than a box like grave. If the soil is soft and it is not advisable to dig a baghli grave, then it should not be done.

[Darrul Mukhtār – Madārijun Nubuwah]

It is also permissible that if a baghlī grave is not possible then the corpse be buried after placing it in a box. The box may be made of wood or iron or stone. It is better to spread soft earth in the box. [Durrul Mukhtār]

Closing the grave with baked bricks or wooden planks is makrūh. However, where the soil be soft and there may be danger of its sinking, then baked bricks and wooden planks may be used. It is also lawful to keep it in a box and then bury it.

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[O Allāh, forgive our living and dead, present and absent big and small, man and woman. O Allāh, whoever among us is kept alive by Thee, be kept alive on the path of Islām and to whom Thou causest to die, let him die with faith.]

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[Behishtī Gauhar]

The Prophet did not allow graves to be raised above the ground level or to be built with baked bricks or stones etc., or any structure or cupola to be built over it. All this is makruh and innovation. It has been reported in a tradition that the graves of the Prophet and his two companions are neither high nor low (level with the ground), and are spread over with soft red pebbles. [Madārijun Nubuwah – Mishkāt]

Hadrat Āmir bin Sa'd bin Abī Waqqās (Allāh be pleased with him) has related that his father (Sa'd bin Abī Waqqās) said during his illness of which he died, "Make a niche (lahd) for me in the side of the grave, and set up bricks over me as was done with Allāh's messenger." [Muslim – Mishkāt]

Burial

Burying a dead is Farḍ-e-Kifāyah. The depth of the grave should be at least equal to half the height of the dead person, but not deeper than the full height. Before lowering the body, it should be placed on its edge and the face should be lowered towards the qiblah. While lowering into the grave, those assisting should say:

[In the name of Allāh and following the religion of Allāh's messenger (Peace be on him).]

Then the body should be laid in the grave and turned on its right side facing the qiblah. The knots tying the shroud should be undone. The grave should then be closed with planks etc. Then the earth should be spread from the right side of the head. Every one should throw three handfuls of earth over the grave. While throwing the first handful, one should say,

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

[From it (the earth) have we (Allāh) created you,. With the second handful:

مِنْهَا خَلَقْنَاكُمْ

[and unto it will We (Allāh) return you]; and with the third handful:

وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى۔

[and out of it will We (Allāh) bring you forth the second time]. It should then be raised as high as a camel's hump and watershould be sprinkled on it, Ayāt 1 to 3 of sūrah al-Baqarah (ii) should then be recited at the head of the grave

and Ayāt 285-286 of the same sūrah be recited at its foot. It is not permissible to raise the hands for dua facing the grave. [Behishtī Gauhar]

While burying a woman, it is mustahabb (desirable) to put a screen about it. [Behishti Gauhar]

Sprinkling water on the grave is mustahabb (desirable). [Durrul Mukḥtār - Shāmī]

Staying for a short while on the grave after burial, praying for the departed soul's forgiveness, reciting the holy Qurān (for conveying its reward) is mustahabb. Raising the grave above the level of a span is makrūh. [Durre Mukḥtār – Shāmī]

Placing some object on the grave as a sign is permissible, if it is necessary otherwise not. [Darrul Mukhtar – Shami]

It was the noble sunnah of the Holy Prophet that he asked people to have a lahd (niche/recess in the side of the grave) and to dig the grave deep enough with the places for head and feet being wide enough. [Zādul Māād]

It appears in a tradition that when 'Usmān bin Mazun (Allah be pleased with him) was buried the Prophet (Peace be on him) took up a heavy stone and placed it on his grave. [Madārijun Nubuwahl

After the burial

After the burial, the Prophet (Peace be on him) used to pray himself for the departed soul's forgiveness and asked others also to pray for their brother's forgiveness and steadfastness so that Allah, the Almighty may keep him steadfast during the interrogation of Munkir and Nakīr. [Abū Dāwūd]

It appears in a tradition that the Holy Prophet (Peace be on him) sprinkled water on his son, Ibrāhīm's grave and that he put small pebbles on it. [Zādul Ma'd]

According to a tradition, sitting and treading on the graves is forbidden.

Actions contrary to Sunnah

It is contrary to sunnah of the Holy Prophet (Peace be on him) that the graves are raised (very) high, or are made pucca with stones or baked/unbaked bricks or are plastered or cupolas are erected on them. [Zādul Māād]

Lighting lamps on the graves is forbidden and saying prayers in front of the graves is makrūh. [Madārijun Nubuwah]

The Prophet did not allow graves to be raised above the ground level or to be built with baked bricks or stones etc., or any structure or cupola to be built over it. All this is makruh and innovation. It has been reported in a tradition that the graves of the Prophet and his two companions are neither high nor low (level with the ground), and are spread over with soft red pebbles. [Madārijun Nubuwah – Mishkāt]

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[In the name of Allāh and following the religion of Allāh's messenger (Peace be on him).]

Then the body should be laid in the grave and turned on its right side facing the qiblah. The knots tying the shroud should be undone. The grave should then be closed with planks etc. Then the earth should be spread from the right side of the head. Every one should throw three handfuls of earth over the grave. While throwing the first handful, one should say,

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

[From it (the earth) have we (Allāh) created you,. With second handful:

مِنْهَا خَلَقْنَاكُمْ

[and unto it will We (Allāh) return you]; and with the third handful:

وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى.

[and out of it will We (Allāh) bring you forth the second time]. It should then be raised as high as a camel's hump and watershould be sprinkled on it, Ayāt 1 to 3 of sūrah al-Baqarah (ii) should then be recited at the head of the grave

and Ayāt 285-286 of the same sūrah be recited at its foot. It is not permissible to raise the hands for dua facing the grave. [Behishtī Gauhar]

While burying a woman, it is mustahabb (desirable) to put a screen about it. [Behishti Gauhar]

Sprinkling water on the grave is mustahabb (desirable). [Durrul Mukḥtār - Shāmī]

Staying for a short while on the grave after burial, praying for the departed soul's forgiveness, reciting the holy Qurān (for conveying its reward) is mustahabb. Raising the grave above the level of a span is makrūh. [Durre Mukḥtār -- Shāmī]

Placing some object on the grave as a sign is permissible, if it is necessary otherwise not. [Darrul Mukhtar – Shami]

It was the noble sunnah of the Holy Prophet that he asked people to have a lahd (niche/recess in the side of the grave) and to dig the grave deep enough with the places for head and feet being wide enough. [Zādul Mā'ād]

It appears in a tradition that when 'Usmān bin Mazun (Allah be pleased with him) was buried the Prophet (Peace be on him) took up a heavy stone and placed it on his grave. [Madārijun Nubuwah]

After the burial

After the burial, the Prophet (Peace be on him) used to pray himself for the departed soul's forgiveness and asked others also to pray for their brother's forgiveness and steadfastness so that Allah, the Almighty may keep him steadfast during the interrogation of Munkir and Nakīr. [Abū Dāwūd]

It appears in a tradition that the Holy Prophet (Peace be on him) sprinkled water on his son, Ibrāhīm's grave and that he put small pebbles on it. [Zādul Ma'd]

According to a tradition, sitting and treading on the graves is forbidden.

Actions contrary to Sunnah

It is contrary to sunnah of the Holy Prophet (Peace be on him) that the graves are raised (very) high, or are made pucca with stones or baked/unbaked bricks or are plastered or cupolas are erected on them. [Zādul Mā'ād]

Lighting lamps on the graves is forbidden and saying prayers in front of the graves is makrūh. [Madārijun Nubuwah]

Ghaibanah Sālatul Janāzah

[Without the bier being in front]. The Holy Prophet (Peace be on him) did not offer Ghaibānā Salātul Janazah but this is correct that he did so in the case of Negus [Mishkāt] and also in the case of Múāwiyah Laisī (Allāh be pleased with him). [But their biers were revealed to him] And this was a special privilege of the Prophet himself.

Ghaibāna salatual Janāzah has been manifestly forbidden by Imām Abū Hanīfah and Imām Mālik (May Allāh bless them). The 'Ulema of Hanafi school of thought are unanimous in holding Ghaibāna salatul Janazah as impermissible.

It is not in order to say salātul Janāzah twice for the same person except that the heir or guardian happens to arrive, for this is his inalienable right.

The presence of the bier in front of those saying the salātul Janāzah is an essential condition for the validity of the prayer. [Madārijun Nubuwah]

Visiting the graves.

Visiting the graves (for admonition and understanding the inevitability of death) is mustahabb (commendable) for men. It is better that graveyards are visited once a week and for this purpose Friday is much better. For visiting the graves of pious men, travelling is also permissible, provided nothing done contrary to Shariáh, as is being done these days in the anniversaries (عرس) of the Aulīya.

Visiting the graves off and on is mustahabb. Visiting graveyards on 15th of Sha'bān is established from the Prophet's sunnah.

While visiting the graveyard one should say:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ لَنَا سَلَفٌ وَّنَحْنُ بِالْاَثَرِ

[Peace be upon you, O people of the graves. May Allāh pardon you and pardon us. You are our forerunners and we are in your footsteps]

Then one should recite whatever he remembers, e.g., Sūrah Fatihah (1). Ayatul Kursī (Throne verse – ii/255), Sūrah Ya-Sin (xxxvi), Sūrah Mulk (Lxvii), Sūrah Takāsur (cii), and Sūrah Ikhlas (cxii), seven or eleven times, as may be convenient, and beseech Allah to give the reward for this to the men

is the grave. The purpose of the Prophet's noble custom of visiting the graves was to invoke the mercy of Allāh and His pardon for the dead. A visit for this purpose and not involving in any innovation or objectionable practice is masnūn and mustahabb.

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Hadrat Abdullāh Ibn Masúd (Allāh be pleased with him) has reported Allāh's messenger as saying, "I forbade you to visit graves, but you may no visit them, for they produce abstinence in this world and act as a reminder of the next."

[Ibn Mājah – Mishkāt]

Hadrat Ibn 'Abbās (Allāh be pleased with him) has reported that when Allāh's messenger passed by some graves in Madinah he turned his face towards them and said:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

"Peace be upon you, O inhabitants of the graves. May Allah pardon you and pardon us. You are our forerunners and we are in your footsteps."

CONDOLENCE

To visit a bereaved family for condolence during any of the three days after death is mustahabb (commendable). Consoling and comforting the family members is sunnah. One should pray in the following manner:

May Allāh pardon the departed soul and forgive his sins, and bestow His mercy on him, and give to the relatives and dependants comely patience. Āmīn.

For the neighbours and relatives, to send meals for a day or two for the bereaved family is also a sunnah. [Behishtī Gauhar]

Īsāl-e-Sawāb (Conveying the reward)

Īsāl-e-sawāb should be done on the lines of salaf-e-swālehīn (pious ancestors). That is, without fixing a day or any other restriction, the needy should be helped 'out of lawful earnings unostentatiously and, as much as convenient, one should himself recite the Holy Qurán and transfer the reward to the departed soul.

Before burial, time should not be wasted in useless talk.

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[Behishtī Zewar]

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After the death of some body, praying for his pardon and forgiveness, and saying salātul Janazāh are all sunnahs. In addition to these, any other way of doing good to the departed soul is to give alms on his behalf or do some thing good on his behalf. This is termed Īsāl-e-Sawāb and in this respect following tradition is relevant.

Haḍrat Ibn 'Abbās (Allāh be pleased with him) has related that the mother of Sa'd bin 'Ubādah (Allāh be pleased with him) died at a time when he himself was not beside her, as he had gone to participate in a Ghazwah (religious war) with the Prophet (Peace be on him). When he returned, he went to the Prophet and said, "O Messenger of Allāh! My mother has died, during my absence. Will it benefit her if I do some sadaqah on her behalf? Will she receive the reward for it? The Prophet replied. "Yes, she will get the reward."Then Sa'd said, "I make you witness that I give away my orchard (Mikḥraf) as sadaqah for my mother."

[Bukḥārī – Maariful Hadīs]

Holy Prophet's (Peace be on him) letter of condolence to Haḍrat Múāz bin Jabal (Allah be pleased with him) on the death of his son.

[In the name of Allah, the Compassionate, the Merciful. From Mohammad, the Prophet of Allāh to Múāz bin Jabal.]

Peace be on you. Praise be to Allāh other than Whom there is no god. May Allāh bestow a great reward on you, and grant you the ability to endure (the loss), and destine thankfulness for us and you; for, certainly our souls, our properties, our family members and offspring are (all) the wishful gifts from Allāh, the Almighty and the Exalted and these have been given under our charge as if lent to us for deriving benefit upto a given time, being taken back by Allah, the Almighty on the appointed hour. Then, we have been ordained to thank when he bestows and to endure when he puts us to test (takes them back). Your son was one of these wishful gifts and a last endowment placed under your charge. Allāh the Almighty

benefitted you in a more enviable and pleasant way and took it back in lieu of great reward, mercy and pardon and guidance, provided you endure (and be thankful). As such you carry on with endurance (and thankfulness). (See that) your weeping and bewailing may not spoil your reward of which you may be ashamed (later on). Beware, that weeping and bewailing does not bring any thing back, nor does it remove sorrow and pain. Whatever is to take place, is bound to take place. Whatever had to happen, has happened. Peace be on you.' [Tirmizī]

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[Kitābush-Shifā' – Maāriful Hadīs]

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ ... وَالْفَرِيقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ

فَالنَّسْبُ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ ... وَالنَّسْبُ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

فَإِنَّ فَضْلَ رَسُولِ اللهِ لَيْسَ لَهُ ... حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ ... وَأَنَّهُ خَيْرُ خَلْقِ اللهِ كُلِّهِمِ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

وَمَنْ تَكُنْ بِرَسُولِ اللهِ نُصْرَتُهُ ... إِنْ تَلْقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ

(قصیدہ بردہ)

[1. Muhammad (Peace be on him) is the lord of the two worlds and of the two noble creations (man and genii) and of the two nations, namely, Arābs and non-Arabs.

2. You may then ascribe to his person any noble quality you wrote, (except divinity) and you may attribute to his dignity as much of greatness as you desire.

3. For, verily, the excellence of the messenger of Allah has no bounds, for, if it had, a speaker might be able to express it with his mortal mouth.

4. So, the extreme range of our knowledge regarding him is that he is a man and that he is the best of the creatures of Allah.

5. O Allah! Confer Thy blessings and peace, constantly and till eternity, on your loved one who is the best of Thy creatures.

6. Whose assistance is from the messenger of Allāh, if lions encounter him in their dens, they would have to grieve seriously.

[From 'The Poem of the Scarf]

IDARA ISHA'AT-E-DINIYAT
A CENTRE OF ISLAMIC BOOKS
NIZ. NIZAMUDDIN, NEW DELHI

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ ... وَالْفَرِيْقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ

فَالنَّسْبُ إِلَى ذَاتِهٖ مَا شِئْتَ مِنْ شَرَفٍ ... وَالنَّسْبُ إِلَى قَدْرِهٖ مَا شِئْتَ مِنْ عِظَمِ

فَإِنَّ فَضْلَ رَسُوْلِ اللّٰهِ لَيْسَ لَهٗ ... حَدٌّ فَيُعْرَبَ عَنْهُ نَاطِقٌ بِفَمِ

فَمَبْلَغُ الْعِلْمِ فِيْهِ أَنَّهٗ بَشَرٌ ... وَأَنَّهٗ خَيْرُ خَلْقِ اللّٰهِ كُلِّهِمِ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

وَمَنْ تَكُنْ بِرَسُوْلِ اللّٰهِ نُصْرَتُهٗ ... إِنْ تَلْقَهُ الْأُسْدُ فِيْ أَجَامِهَا تَجِمِ

(قصیدہ بردہ)

[1. Muhammad (Peace be on him) is the lord of the two worlds and of the two noble creations (man and genii) and of the two nations, namely, Arābs and non-Arabs.

2. You may then ascribe to his person any noble quality you wrote, (except divinity) and you may attribute to his dignity as much of greatness as you desire.

3. For, verily, the excellence of the messenger of Allah has no bounds, for, if it had, a speaker might be able to express it with his mortal mouth.

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A CENTRE OF ISLAMIC BOOKS
HZT. NIZAMUDDIN, NEW DELHI

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